

THE
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“Whatever is designed to fit *every thing* will fit *nothing well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called THE BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

Sketches of Baptist History.

SECTION V. ANCIENT BAPTISM. CENTURY III. AND IV.

EVERY serious person who reads ecclesiastical history with the desire of tracing the progress and exemplification of religious principle through the different periods of the Christian æra, must be greatly chagrined in finding himself soon involved in an almost inextricable labyrinth of ignorance, superstition, and folly. Our Lord being ascended into heaven, and his Apostles numbered with the dead, his professed followers were soon exposed to the influence of divers characters, who in various ways became connected with them. Philosophers seized the facts and doctrines of the New Testament and engrafted them with their own conceits; comparing the life of Christ with that of their several sages of antiquity, and blending their instructions together—Ambitious men diverted the forms of christian worship from the original design, and endeavoured to to make them subservient to their thirst of power: in doing which they manifested more concern to adapt them to serve secular purposes, than any regard either to the letter or spirit of the divine institutions—In addition to these, there were many, who, seeking to be *wise above what is written*, gave a latitude to their imaginations which deluged the christian churches with the wildest absurdities and most unwarrantable superstitions.

It must be plain to every thinking man that the true followers of Christ are not to be sought for among this mixed multitude of people called christians. Yet this heterogeneous mass has occupied

the page of history, almost to the exclusion of the real disciples of our Lord. The latter, who are generally found among the poor as it respects civil circumstances, and in the middle ranks of mental strength, would as generally retire from the crowd, and worship God in spirit and in truth, according to his word, without interfering with the corruptions or corrupters of christianity, whom they could regard as little less enemies to the cross of Christ than their heathen contemporaries.

Respecting men so situated, little can be expected to descend to remote posterity; and if ever we obtain a glimpse of their principles and practices, as distinct from the general mass of professors, we must be indebted for it, to here and there a man of strong mind and decisive character, raised up of God to testify against prevailing abominations: whose energies, though spent in vain upon the general body, would yet strengthen the hands and establish the hearts of a few, and serve to prove to future ages, that God had never left himself without a remnant to the praise of the glory of his grace, where-soever the word of his salvation came. Or, should this source fail, we may probably hear of true Christians in this and the following ages, under the anathema of the ruling powers; for it is easily proved that those disciples of Christ who observed his institutions according to their primitive simplicity, and *kept the ordinances as they were delivered*, must be regarded as insufferable heretics, by all the admirers of those forms which philosophers, princes, and an aspiring priesthood had combined to establish.

Our readers are reminded that the foregoing observations directly apply to the state of the Christian world in the period standing at the head of this section; though perhaps, increasingly so to several centuries subsequent thereto.

The history of Baptism in the third and fourth centuries embraces three divisions.

I. *The continuance of Adult Baptism on a profession of faith.* Of this we have abundant evidence from divers writers.

Tertullian, in his book *De Baptismo*, affirms that "the adult were the only proper subjects of baptism; because fasting, confession of sins, prayer, profession, renouncing the devil and his works, are required from the baptized," and in his book of *Repentance*, cap. 6. he writes "We are not baptized because we *should cease* from sin, but because we *have ceased* from sin, and are purified in heart."

Origen says, "they are rightly baptized who are washed unto *Salvation*;—he that is baptized unto salvation receives *the water* and *the Holy Ghost*." and again "Such Baptism as is accompanied with the *crucifying of the flesh* and rising again to *newness of life*, is the *approved Baptism*."*

* *Orig. Hom. 6. on Ezek. xvi. 4. and Comment. on Rom. vi. The interpola-*

Eusebius writes "that *Origen* was appointed by *Demetrius* to be a *Catechist* at *Alexandria*, that is, a teacher of those who were disciples and scholars [learners] in the faith; which Office, before his time, was executed by *Plautius* and *Clemens*, whose disciples were *Plutarch*, *Serenus*, *Heracles*, and *Heron*; and that a Woman, after she was baptized with water was, as a Martyr, put to death, and baptized with fire, for Christ's sake. *Heracles* succeeded *Origen*, and after him *Dionysius* taught in the same school, those who were to be instructed in the faith before Baptism." Also, "There was with us a Brother which believed, who being present among those that were to be baptized, and heard how they were questioned, and how they answered, came weeping to me, and desired of me to be cleansed and washed by Christian Baptism. †

Cyril exhorts his Auditors that "they should not go to Baptism as the Guest in the Gospel who had not on the Wedding-Garment; but having their sins first washed away by repentance, they might be found worthy at the marriage of the Lamb. *

Justinus, after he had instructed *Virianus*, *Marcalinus*, and *Justinus*, three learned men, in the faith, baptized them. *Pancratius*, after he had been instructed in the faith, was baptized at fifteen years old. *Nemesius*, with many others, that were instructed in the faith, after keeping a fast, were baptized at Rome. †

Athanasius asserts, "Our Saviour did not simply command us to baptize: for, first of all, he said, *teach*, and then *baptize*, because true faith cometh by teaching, and Baptism then rightly follows faith." ‡

Hilary prayeth, "O living Lord, preserve my faith, and the testimony of my conscience; so that I may always keep what I have confessed in the sacrament of my regeneration, when I was baptized in the name of the Father, Son, and Holy Spirit." He also adds "All the Eastern Churches baptize only the Adult." ||

Basil reasons, "Must the faithful be sealed with Baptism? Faith must needs precede and go before." And he exhorts that "none

tions made by *Ruffinus*, in the works of *Origen*, respecting *Infant Baptism*, are noticed by *Erasmus* in his life of *Origen* see *Jac. Merning*. p. 283, 291, and *Montanus*, p. 29, 35, 42, 43. Mr. Baxter informs us that "*Tertullian*, *Origen*, and *Cyprian*, who lived in the second and third centuries, do all of them affirm. that in the primitive times none were baptized, without an express covenanting wherein they renounced the world, flesh, and devil, and engaged themselves to Christ, and promised to obey him. *Saint's Rest*. Part I, c. 8. sect. 5.

† *Euseb. Hist. Eccl lib. 6. and lib. 7. cap. 8.*

* *Cyril Catech. 2. Myst. Bap. Hist. p. 318.*

‡ *Twisk Chron. lib. 3. p. 68 to 75. D. Mart. cent. 3.*

|| *Athanasius contra Arianos. Sermon. 3. "The Book called Questions and Answers out of the holy Scriptures, fathered upon Athanasius, speaking contrary hereto, is false and spurious." Merning. p. 300. So also, Montanus, p. 69.*

|| *Hilary de Trinitate, lib. 2.*

should be baptized but the Catechumens, and those that were duly instructed in the faith." *

Gregory Nazianzen asserts, "The baptized used in the first place to confess their sins, and to renounce the devil and all his works before many witnesses." and "none were baptized of old, but they that did so confess their sins;" he therefore adviseth that the baptism of Infants be deferred till they could give an account of their faith.†

Ambrose testifies, "The baptized not only makes confession of his faith, but is to desire the same." ‡

Arnobius teaches, "Thou art not first baptized and then beginnest first to affect and embrace the faith; but when thou art to be baptized, thou signifyest unto the Priest what thy desire is, and makest thy confession with thy mouth." ||

Jerom saith, "The Lord commanded his Apostles that they should first instruct and teach all nations, and afterwards should baptize those that were instructed in the mysteries of the faith; for it cannot be that the Body should receive that sacrament of Baptism, till the Soul have before received the true Faith." and further, "In the eastern churches, the Adult only were baptized;" and in another place, "They are to be admitted to Baptism to whom it doth properly belong, viz. those only who have been instructed in the faith." §

Ephrim Syrus relates that in his time, "It was the custom, when any one was baptized, to declare they did forsake the devil and all his works, viz. Adultery, Uncleaness, Lying, Stealing, &c. and that the baptized used to confess their sins, and did testify their faith before many witnesses. ¶

"Epiphanius, afterwards Bishop of Cyprus, was, with his Sister baptized upon profession of faith, by Stephanus, and did immediately receive the Lord's Supper with 108 persons of the Church." ()

In this period the council of Carthage ordered that whoever was to be baptized, should give in his Name, and after due examinations and preparations, be admitted to Baptism—That of Laodicea directed that the candidate for Baptism should rehearse the articles of the creed—and that of Necessaria affirmed that "confession and free choice is necessary to Baptism." []

II. The Baptism of the children of believing Parents, not while they were infants, but after they arrived at years of discretion, and professed Christian Principles. Of these we have numerous instances, amongst the most eminent characters of that age.

* Basil contra Eunomium lib. 3. and Exhort to Baptism.

† Greg Naz. Orat. 3.

‡ Ambrose De Sac. c. 2.

|| Arnob. in Ps. 146.

§ Jerom on Matt. Epist. ag. John of Jerusalem. Epist. to Pamachius.

¶ Eph. Syrus III. Orat. of Bapt. and of Repentance.

() Metaphrastus. lib. 1, cap. 30, Epiphan.

[] Mag. Cent. 4, 417, 418, 616.

Basil "Son of *Basil* Bishop of *Nicene* and his wife *Eumele*, whose Grand-father was a Martyr under the persecution of *Maximinus*, was tenderly educated like a second *Timothy* under his gracious Mother, became a learned man and a great preacher, and was baptized in *Jordan* by *Maximinus* the Bishop." *

Gregory Nazianzen was the son of *Gregory*, Bishop of *Nazianzen*; his Mother *Nonna* was a very pious woman, who instructed this her son as *Hannah* of old did *Samuel*; and in the twentieth year of his age he was baptized. †

Ambrose, born of christian parents, remained instructed in the faith, unbaptized, till he was chosen Bishop of *Milan*, at which time he received Baptism. §

Chrysostome, of christian parentage, educated by *Miletius*, a Bishop, was not baptized till past 21 years of age. §*

Jerom, born at *Strydon*, of christian parents, and brought up in the christian religion, was baptized at *Rome* in the 30th year of his Age. ‡

"*Austin*, the son of the virtuous *Monica*, being instructed in the faith, was baptized when he was about 30 years of age." §†

To these might be added "very many that were born of *Christian Parents*, besides those that were converted from Paganism, who put off their Baptism for a long time, insomuch that many were made Bishops before they were baptized." ||

III. *The Introduction of Infants to Baptism took place in this Period.* The notion that it was lawful to baptize Infants may be traced to the second century, but there is no evidence of the practice till long afterwards. *Tertullian* opposed it, and the reasonings in many of the foregoing quotations go on the supposition that the practice was gaining ground in some circles, though the only men whose character or talents have brought their names to our knowledge, have entered their protest against it. The number of these extracts might be easily multiplied; these suffice to shew how far the men usually called *the Fathers* are from supporting Infant Baptism. |||

* *Osiander*, Cent. 4. lib. 3. Cap. 42. p. 371. † *ibid* cap. 43. p. 380.

§ *Paulinus* in vita *Ambrosii*. §* *Hogo Grotius* on *Matt.* 19.

‡ *Erasmus* in vita *Hieronymi*. §† *Naclerus* *Generat.* 14. Cen. 391.

|| *Dr. Field* on the Church p. 729. *Dr. Barlow*, formerly of the Chair at *Oxford*, writes "I do believe and know that there is neither precept nor example in Scripture for Pædo-baptism, nor any just evidence for it, for above 200 years after Christ; that *Tertullian* condemns it as an unwarrantable custom, and *Nazianzen* a good while after him, dislikes it too; sure I am, that in the primitive times they were *Catechumeni*; then *Illuminati* or *Baptizati*, and that not only Pagans, and Children of Pagans converted, but Children of Christian Parents.

||| A very worthy modern Author is so sensible of the want of evidence from the Fathers in favour of Pædo-baptism, that he says, "On this, as well as on other subjects, the study of antiquity is an inextricable maze; and to consult what are called the Fathers, is to ask counsel at an Oracle, whose response is usually of ambiguous import." *Bogue's Hist. of Dissenters*, vol. 1. p. 144.

Parable of the Talents: Part II.

Matt. xxv, 24—27. “Then he which had received the one talent came and said, Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

The evident design of this parable is to represent the evil of unfruitfulness in religion, under the character of the wicked and slothful servant. Various talents were committed to the different branches of the household, to occupy till the Lord should come. Some of them were faithful to the trust, and turned it all to a good account, and these were well rewarded: but there was one of an opposite character, and he is reproved. The sin of this servant however did not so much consist in any evil he had done, as in the good he had left undone; in refusing to act in the capacity of steward, when he could not possibly act in the capacity of Lord. He declined to cultivate the fields committed to his care, because the proper owner would claim all the increase of the corn, the wine, and the oil. He refused to trade with the talent, because the blame would be his, if it did not prosper, and all the gain would belong to the proprietor, if success attended the undertaking.

In this statement our Lord has summed up the sin of the Talent-hider in two terms—“Thou *wicked* and *slothful* servant!” In some cases it is possible that a servant may be slothful, and not wicked. Pharaoh said of the Israelites under their cruel bondage, “Ye are idle, ye are idle,” and in the service of such a master it were no wonder if the charge were true, for they were wearied and grievously afflicted with the burdens which were laid upon them. And when the Prodigal was in a far country, “and no man gave him to eat,” it could not be surprizing if he grew tired of his employment. But in the present instance it is far different, Christ is not “a hard master, reaping where he hath not sown, and gathering where he hath not sowed:” to be *slothful* therefore in his service is to be truly *wicked*.

Christ died that he might be Lord both of the dead and of the living, and all must live to him: whoever therefore is not willing to accept a stewardship under him would pervert the design of his death, and rob him of his patrimony. Such must be reckoned as his enemies; and because they would not that he should reign over them, he will call for them another day, and order them to be slain before him—He is not only our Lord by purchase, but he lived and died for our salvation, and now lives in glory for us. He loved not his

life for our sakes, but endured the cross, and despised the shame. Not to serve him therefore, and labour with all our might to promote his kingdom and glory in the world, is the worst of ingratitude, and deserves to be branded with everlasting infamy.—To honour the Lord Jesus, and reward his obedience, God hath sworn that “to him every knee shall bow, and every tongue confess. “Angels gladly submit to this decree, and worship him: and for man to dispute the duty of submission, or withhold his allegiance, is to render the oath of God of none effect. But he must reign until his enemies be made his footstool. All therefore who will not obey him, and act as his stewards, must be accountable to him, and at length be cast into outer darkness.—It is wicked not to accept a stewardship under Christ, because he is kind and gracious to all his servants, and will see to it that they shall not lose their reward. Though he does not allow them to take possession, nor to claim the produce of their labour, yet he exalts them all to greater places of trust and glory. He himself reaps where they have sown, and gathers where they have strawed; the fruit of their labour is his, and not theirs, yet is he not a hard master; he will reward their diligence and fidelity in another way, and will make them rulers over many cities. Oh, thou wicked servant! To refuse to serve so benevolent a Master, leaves thee without excuse. Instead of hiding thy Lord's talent, thou oughtest to have put his money to the exchangers, that at his coming he might have received his own with usury.

The servant is *slothful*, as well as wicked. Such is the nature of the employment which Christ appoints for all his servants that he who declines it is of all men most deserving of the appellation of slothful. If they were sent forth for the purposes of oppression and cruelty, to bind on heavy burdens, or to shed innocent blood; or like the hirelings of antichrist, to blind men's eyes, and put darkness for light, there might be some excuse for inactivity in such a cause. But while the object is to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God, and by the medium of truth to diffuse happiness in a world of misery; that must be a wicked and slothful servant who shall refuse to put his hand to such a work of benevolence. To refuse instruction to the ignorant, by making known to them their true condition, and the character of their Maker; to withhold the glad tidings from the guilty and the miserable, by not declaring to them the grace and mercy of the Redeemer; not to administer timely relief to the creature or the child of God, nor to support his righteous cause in the world—can belong only to a wicked and slothful servant. Such employment as this ought to be our meat and drink every day; and if it be not, it is because we are strangers both to the love of God and man.

Let the reader remember, that it was not for the commission of any positive evil that the unprofitable servant was lost, but for *not*

doing good, and burying his talent in the earth. Providence had given him the means of being useful, but he had no heart to make use of them. Therefore, "cast ye out the unprofitable servant, where there is weeping and gnashing of teeth!" But if such are to be cast into outer darkness, of how much sorer punishment shall those be thought worthy who employ their riches, their talents, and all their influence against Christ, and in support of a false religion! "Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and shall perish in the gain-saying of Core!"

Luton.

T. B.

The tendency of the Gospel to promote human happiness, illustrated.

Part III. The Comforts of Religion.

"The Religion of Christ, not only arms us with fortitude against the approach of evil, but supposing evils to fall upon us with their heaviest pressure, it lightens the load by many consolations to which others are strangers."

BLAIR.

We have, in former numbers, attempted to shew how highly calculated is the religion of Christ, to promote the happiness of men, when fully believed and embraced. This was argued from the infallible truth of all its principles, and from the precise adaptation of its discoveries to the nature and condition of man. We shall now endeavour to arrive at the same conclusion, by considering the very ample supports with which it furnishes the believer, under the most afflictive and trying circumstances of his life. If any thing had a power to paralyze the infidel system, and to shake the confidence of its advocates, or to impress on the mind of the most volatile and unthinking, that our religion must be worthy of universal acceptance, it must be, one would think, the sovereign potency of that religion in soothing the desolate and afflicted, in communicating peace, and even cheerfulness to the mind, in the darkest and most troubled hour; and that too, when all other resources are found to be exhausted, and all other principles refuse their aid. That such is the influence, and the *exclusive* influence too, of the Christian system, can admit of no doubt by those who have taken pains to examine its nature, and to consider only the *probable* effect it is capable of exerting upon human minds, that comprehend its principles, and are fully impressed with their truth. But we may go farther, and assert, that the truth of our position, with regard to the consolatory influence of Christianity, is confirmed by a variety of facts; of facts so attested, that to dispute them for one moment, would argue the most hopeless incredulity, the most inflexible obstinacy, or most

determined effrontery.—In a world like this, in which we are oppressed by so many evils, and exposed to such a variety of woes, which frequently no foresight of ours can prevent, no vigilance elude, no energy subdue, it must surely be anxiously enquired, are there no antidotes to these evils? If they must inevitably be endured, are there no principles to which we can resort, by whose aid we shall at least endure them with fortitude? Nay, are there no possible views that we can take, that shall spread a radiance over the darkest scenes and even give us the power of extracting consolation from our sorrows? To such enquiries, we answer, yes, there are. The principles of our religion can boast of such a power. Thus divine and heavenly are the views we receive from the Gospel of Christ. This is the system, that stands unrivalled in the power it possesses to support and fortify the mind, even in the hour of greatest trial. It is proportional to all the wants of men, and adapted to them under all the possible vicissitudes of their mortal condition. Its consoling efficacy upon the believing mind, in the hour of adversity, is supreme and exclusive. It is impossible to conceive of a man so completely abandoned by the world, or burdened by so enormous a weight of calamity, as to be beyond the sphere of the Gospel's influence. Hence, it is for the disciple of revelation to exult, and say of all who do not acknowledge its principles and authority, *Their rock is not as our rock, our enemies themselves being judges.*

Many are those sources of comfort which the religion of the gospel opens to the believer under his afflictions. They are as various as his sorrows; and have a far mightier influence to cheer, than they can possibly have to depress his spirit. There have been those who have gloried in tribulation; not from an insensibility to pain, nor from a native hardihood of frame, nor from a loftiness of spirit that would not be subdued; no—but as their sufferings have abounded, their consolations by Christ have abounded also.

It may not be improper to enumerate some of those truths of the christian revelation, from which the suffering saint derives the strongest and most abundant consolations; some of which apply to affliction in general, and others to troubles of a particular nature. And it may be observed as applicable to affliction in general, that *whilst the wicked view all their afflictions, as proceeding from a justly offended sovereign, the christian is taught to trace his, to a merciful father, and to look upon them as chastisements, intended to effect the most salutary purposes.* This must surely very considerably alleviate his sorrows, and enable him to bear them with a tranquility to which the world are strangers. In *their* calamities they see no father's hand. They are at war with the Omnipotent, and therefore if they are not awfully insensible, they are struck with alarm; if they think at all, it is only of judgment. But it is the happy assurance of the believer, that God to whom he is reconciled, and whom

can address as his father, seeks his highest interest by all those circumstances of affliction in which it may please his providence to place him. To the suffering saint thus soothing are the addresses of religion, *Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? We have had fathers of our flesh who corrected us, and we gave them reverence, shall we not much rather be in subjection to the father of spirits and live: for they verily for a few days chastened us after their own pleasure, but he for our profit that we might be partakers of his holiness.* Believing then, from such testimony as this, that his afflictions neither come by chance, nor proceed from caprice, or from wrath, but are wisely and benevolently designed by his all-merciful father, to purify his heart, to elevate his affections, to embitter to him only what would inevitably prove his bane; he cannot but endure them with cheerful submission. He believes that all things are working for his good, that his best interest is the intended result of all the dispensations of providence towards him, that they are metening him for the inheritance of the saints in light, and are working out for him a far more exceeding and eternal weight of glory.

Again. *The Gospel opens to the believer the blessed and holy sanctuary of devotion.* Thither in the most troubled hour, his spirit can resort and find its repose. There the weary are at rest. 'Tis there the tumults of the breast are allayed, and the wounded heart receives a healing balm. 'Tis there the whispers of heavenly love are heard, and a holy light arises on the mind. Oh how powerful are the comforts that flow from communion with God. It is when he can with all confidence approach the mercy-seat of his heavenly father, that the afflictions of the believer lose their weight, and he his anguish. 'Tis then he is blest with the most cheering views of the divine goodness. It is then he sees the King in his beauty, and the Redeemer arrayed in all his glories. It is then that Christ is unspeakably endeared to his heart. It is then, if at any time, that he can say, with all that feeling of rapture, which such language may be supposed to breathe, *Whom having not seen, I love, in whom though now I see him not, yet believing, I rejoice with joy unspeakable, and full of glory.* It is then that his faith is invigorated, and his hopes brightened, that the world and its vanities fade in his view, and the glories of immortality beam so full upon him, as to take from his sorrows all their bitterness, and even in a measure to suspend the very feeling of pain.

Again. *It is for the believer in all his afflictions, to enjoy the comforts that arise from the divine promises.* These promises, so great and precious, are scattered throughout the scriptures in the grandest profusion, and being at the same time of such endless variety, are

adapted to the encouragement and support of believers, under all the various *kinds* of distresses, by which it is possible they may be assailed in this vale of woe. Are they at any time anxious about their *temporal concerns*. How calculated to dissipate their fears, are such declarations as the following, *O fear the Lord ye his saints, for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. No good thing will he withhold from them that walk up, rightly. Seek first the Kingdom of God, and his righteousness, and all these things shall be added unto you. He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.* By such passages as these, the believer is taught to confide in the wisdom and goodness of his heavenly father, calmly to leave to him to decide what is, and what is not good for him, and with the most perfect submission and cheerfulness, to acquiesce in all his appointments, and to resign himself to his sovereign disposal. Or are his afflictions of a *spiritual* nature, the promises of the Gospel speak consolation to his heart. Is he depressed by a sense of the evil, the malignity, and guilt of sin, and by the crowd of imperfections that attach to his character; the gospel assures him, that *the blood of Jesus Christ cleanses from all sin.* He listens to the gracious words of his Redeemer, *Come unto me all ye that labour and are heavy laden,* and with a heart beating high with delightful hope, he yields to the tender invitation, and finds rest to his soul. Does a conviction of the number, the power, the malice, the vigilance, and subtlety of his spiritual adversaries, sometimes hang with depressing weight upon his spirits; and fill him with alarms; this weight is removed, these alarms are dissipated, by the animating promises which the gospel brings to his ear; promises of the divine presence, guidance, and protection; promises of the unchanging friendship, and never dying love of his Redeemer and his God. As the believer knows that God is faithful who has promised, that he is not only supremely powerful to perform his word, but is induced to it by the tender benevolence of his heart, and bound by all the perfections of his nature, how infinitely consoling must be such declarations as these, *Fear not, for I am with thee, be not dismayed, for I am thy god. I will strengthen thee; yea I will help thee, yea I will uphold thee with the right hand of my righteousness: When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou passest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour. I will guide thee with mine eye. No weapon that is formed against thee, shall prosper. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The God of peace shall bruise Satan under your feet shortly. I will never leave thee nor forsake*

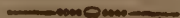
thee. The mountains shall depart and the hills be removed, but my loving-kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that has mercy on thee.

The gospel unfolds to the believer the glories of immortality, and assures him of their possession. It points him to the skies. It brings within the immediate view of his faith, that crown whose lustre never shall fade, and those joys at God's right hand, which are forever more. These views have the mightiest influence in charming away his sorrows, in making the period of suffering seem short, and his sufferings themselves, light, and trivial. Thus it was with the Apostles and primitive christians, notwithstanding their trials were far more complicated and oppressive than ours can be supposed to be. They reckoned that *the sufferings of this present time, were not worthy to be compared with the glories that should be revealed.* They had respect to the recompence of reward. They believed that their sorrows would be but of short duration, and that the storms of life would be succeeded by a heavenly and eternal calm. And it was by frequently contemplating the grandeur of their destiny, it was by looking with faith's piercing eye, within the vail, that they not merely bore their afflictions with unparalleled patience, but exhibited that matchless, that triumphant heroism, by which infidelity herself must have been confounded, and persecuting cruelty appalled. And thus are the servants of God supported and comforted now. They are sustained by a hope full of immortality, and which they are assured will never make them ashamed. They know that eternal ages of grandeur and of glory await them: *that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him.* They believe that the moment will soon arrive, that shall bear them into the presence of God; and *in his presence is fulness of joy.* Enabled to look forward to the heavenly inheritance as theirs, the fascinations of the present life allure them not, nor do its terrors make them afraid, but in the anticipation of such bliss, their present sorrows are nearly lost.

Such then, most unquestionably is the happy tendency of the Gospel; and the truth of the sentiment at the head of this paper is clearly demonstrated. How happy then are we who are in possession of this religion: how infatuated are they who give it none of their regard: and how despicable the character, and awful the condition and prospects of those, who justify their inattention, by attempts equally malignant, impious, and futile, to establish their infidelity on the immutable basis of reason, philosophy, and truth.

Exeter.

T. E.



A Thought on the Glory of Christ.

Who by searching can find out God? who can know the Almighty to perfection? Jehovah is fearful in praises, glorious in holiness, doing wonders. He clothes himself with light, as with a garment, and walks on the wings of the wind. He touches the mountains, and they smoke; and at his reproof, the pillars of heaven tremble. The heavens are not clean in his sight. Seraphim veil their faces in his presence, and cry out in humble adoration, Holy, Holy, Holy, Lord God Almighty, the whole earth is full of his glory. He weighs the mountains in scales and the hills in a balance. He takes up the isles as a very little thing. All nations before him are less than nothing and vanity. Before the mountains were brought forth, or ere the higher parts of the dust of the world were formed, even from everlasting to everlasting he is God. He dwells in light which is inaccessible, and surrounds his eternal throne with clouds and darkness. He is the ancient of days, and with him is no variableness nor shadow of turning—To whom can ye liken me, and to whom shall I be equal, saith the Holy One of Israel?

The works of nature, the dispensations of providence, the œconomy of Grace concur in exalting the peerless majesty of God. In his mode of existence, in his perfections, and in all his ways, he is infinitely removed above all creatures. Every excellence in the creature is a ray of that eternal Sun, a drop from that unfathomable Abyss. The circumference of his Attributes cannot be measured; and the centre of his essence cannot be ascertained.

Between this great Supreme and derived intelligences, no comparison can be instituted. He is GOD ALONE. And let the scale of created existence be carried ever so high, let the distance between the summit and base of the scale be ever so great, the top of it rests, and must ever rest, at an infinite remove from Deity. When God indeed, hides the splendor of his face, the imparted light of other objects, is discovered; and one star surpasses another star in glory. But when he sheds, on his creatures, a beam of his effulgence, they are obscured by its brightness and hid as in utter darkness.

Is there then no parallel between God and the creature, no approximation of created magnitude to divine Immensity? Does the philosopher boast, that this earth is but a planet of one system; that this system is only a wheel in the vast machine of the Universe; that every fixed star is a Sun surrounded with planets to us invisible, that this wilderness of Suns is probably innumerable; and that the Divine dignity and glory are inconceivably exalted above the whole? Let the truth of this theory be granted, and let it serve to corroborate the still grander ideas, furnished by the Scriptures, of Jehovah's majesty.

Permit me to employ these hints to illustrate the Deity and Glory

of our Lord Jesus Christ. Jesus Christ and the Father are introduced together by the sacred writers. They represent the Saviour as speaking of the Father with the language of equality, *I and the Father are One*. Is this the style of a prophet? *The father worketh hitherto, and I work. Whatever things the Father doeth, these likewise doeth the Son. I give unto my sheep eternal life; and they shall never perish.* Shall a worm of yesterday mention his works along with those of the Almighty, and dare to lay his hand on that chain of government which is fastened to the throne of God, the weight of which is too great for any finite power?

The apostles consider the Father and Christ, as ONE fountain of plenitude; and without marking any diversity or inferiority, they pray thus, *Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.* They ascribe to Christ a glory, a glory inexpressibly great, even in the presence of that God, who is in all, through all, and above all. And Christ himself, the meek and lowly of heart, in his very devotions to his Father, mentions his own glory. *Glorify Thou me, with Thy ownself, with that glory which I had with Thee before the world was.* But is there no inferiority of the Son's glory to that of the Father? And does the splendor of Jesus appear with equal lustre to the Father's? Christ is the express IMAGE of the Father's person, and the BRIGHTNESS of his' glory. John saw in the MIDST of the throne, a Lamb as it had been slain.

An ambassador in the presence of his Sovereign, gives honor, but receives none. Christ is celebrated, in the presence of his Father, by all the heavenly hosts; and one song of praise is addressed to them both. Permit me to conclude this meditation with a sketch of one chapter, the 5th of the Revelations, which will illustrate the preceding thoughts, and carry them to a height, to which, except on the basis of inspiration, no private thoughts should be raised.

The beloved apostle sees a roll with seven seals in the hand of the Almighty. A strong angel proclaims, *Who is worthy to open the roll, and loose its seals?* A solemn pause ensues. No man is found worthy to open, to read, or even to look upon the roll. At last, the Lion of Judah's tribe, the root of David, advances, and takes the roll from the hand of his Father. Heaven is filled with wonder and praise. The elders and living creatures before the throne begin the song, *THOU art worthy, for thou hast redeemed us to God by thy blood.* The innumerable company of angels catch the divine ardour, and swell the chorus of praise, *Worthy is the Lamb that was slain, to receive power and riches and blessing and strength.* The voice of praise floats through the sounding vault of heaven, passes its furthest boundaries, and reaches every part of the universe; *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing and honour and glory, and power, be UNTO HIM who sitteth on the throne, and UNTO THE LAMB, for ever and ever.*

There is no distance, and there never was any distance, between the Son and the Father. *In the beginning was the Word; and the Word was WITH God. No man hath seen God at any time; the only Begotten Son who is IN the BOSOM of the Father, He hath declared Him. We beheld his glory, the glory as of the only Begotten of the Father, full of grace and truth.* And to crown our evidences, when our affectionate Master would implore from the Father that Blessedness necessary to fill up our eternal existence, He utters these wonderful words, *Father I will that they whom Thou hast given me, be with me, that they may behold MY GLORY.*

Brethren, having a great High Priest, Jesus the Son of God, passed into the heavens, let us hold fast the profession of our faith; and let us come boldly to a throne of Grace, that we may obtain mercy and find Grace to help in time of Need.

DISCIPULUS.

On Growth in Grace.

Mr. Editor,

Many persons of real piety, who desire to grow in Grace, are in great distress and doubt, principally because they judge improperly respecting themselves; for their sakes I send for insertion in your Miscellany a few thoughts which I have found useful to others.

On this subject I propose at present to suggest some observations tending to correct the errors of pious minds in judging of themselves. Some persons of this character, have seriously observed; “When I first began to enquire after the good old way, my mind was more deeply affected with the truths of the Gospel and religion in general than I fear it is now. My feelings lead to the language of regret, *Oh that I were as in months past.* The words of Paul alarm me, *Where then is the blessedness ye spake of?* And Solomon’s words awfully terrify me, *The path of the just is as the shining light, that shineth more and more unto the perfect day.* How then can I be a Christian, who seem more dark, and I fear have less religion? In answer to such an enquiry, let all hypocritical, and what an enemy would term canting phrases be laid aside, and like a rational spiritual minded Christian, my dear reader, judge yourself. Religion is as intelligible as any science whatever. Though its doctrines, some of them, are beyond the powers of our minds fully to comprehend, yet *personal religion* is within the system we occupy; thus the Apostle says, *Examine yourselves, whether ye be in the faith; prove your own selves, know ye not your own selves, how that Jesus Christ is in you except ye be reprobates? Reprobate silver shall men call you: and no doubt many that speak of the real Christian’s feelings are reprobate, are alloyed, not genuine metal, or sterling coin. Many say they are afraid they are hypocrites, and in this their Christian friends*

with them are agreed; but the real Christian also has at times such fears, and those fears arise in his mind from the infelicity or irregularity of his feelings. Let us examine the case above mentioned. The Statement is true or it is false. You, Christian, are less affected with eternal things, or you are not. If you are, there needs no ceremony, no hypocrisy, no delusion, as a man and a professor of religion try your own self, prove your ownself, if you are less affected with eternal things than you once were, you are positively backsliding, or you have been mistaken in your first feelings, and have never yet experienced the real power of religion. But before you pass this judgment *against yourself*, attend to a few remarks.

First, remember, when you were converted to God, you were turned from darkness to light. It was not like the regular increase of the day, but from *darkness to light*, from the power of satan unto God. It was a *new* creation. *Behold I create all things new*. Many ideas you have since received have been progressive, but your conversion or regeneration was a *new* thing upon the earth. You entered *new* company, you chose *new* companions, you had a *new* heart; the affections of your soul were occupied upon *new* objects; your judgment upon *new* subjects. It ought therefore to be considered that such a transition must produce very strong feelings, and make very deep impressions; which impressions were not all of them spiritual, but part of them natural. It is impossible that a creature could turn from being a devotee of sin and the devil, and become a humble adorer of the ever blessed God, as revealed through the affecting sufferings of his own Son, without having deep impressions made upon the mental as well as moral powers and faculties of the soul. The feelings attendant on this transition are now in a great measure lost, and so you may think you have lost religion; but the reverse is probably the case. The Apostles, when they spake different languages, must have been equally astonished with their hearers; but when they preached in those languages afterwards, they understood themselves more exactly than they did at first. The impression such a circumstance would make upon them in the first instance must be very great, but afterwards, the sense of that transition ceasing, they would not be equally affected, and yet to their own understandings they were better linguists. So may also the Christian be; the strength of his feelings may subside, but the language of grace flows more natural from his lips, and gracious affections are more habitual to his heart. So when it is said, *whatever David did pleased the people* (though this must be very gratifying to him) it did not so electrify his soul, as when he was taken from the sheep-fold and the people exclaimed, *Saul has slain his thousands, and David his ten thousands*: yet he was far more established in the kingdom in the former case, than in the latter, and grown more in the hearts of the People. So you also, christian reader, may really grow in

grace, tho' the strong feelings you experienced at your inauguration as a king and priest unto God, may have in some measure subsided.

Secondly, Remark that when you first entered the Christian life all you felt of impressions, of affection, of life and zeal, was not religion; perhaps not half what you felt was religion. No good man would wish to tell the lively young christian that half he feels is not religion, but would nourish and cherish him as the Lord does his Church; but you, christian, can discern betwixt things that differ. As I have said, the work was new, and the passions were strongly excited; mere natural feelings operated on the side of grace, and ungodly feelings were so completely stunned, that you probably thought they were dead, and thus you reckoned that you should not be long ere you arrived at that point at which every good man will ever aim. Thus having taken all for granted as *religious* then, you conceive you have little or none now; but have you not judged erroneously in the former case, and concluded wrong in the latter? You may have less feeling, but not less religion. The young recruit just joining his standard and flushed with his bounty, is more sprightly; but when he *lives* on his *daily pay*, and *does* his *daily duty*, he is more of the soldier. So, Christian, if in some things you are not so lively, yet if you can *live upon God, daily*, and *live to God, daily*, you are more of the Christian. Therefore understand,

Thirdly. Strong affections are not so much to be depended upon as evidences of grace, as the exercise of faith and patience under sore trials. Look at the circumstances of Job, observe his conduct. See him in his afflictions, (the only place to ascertain the character.) The Sabians slay his servants and carry away the oxen and asses—fire from heaven destroys the shepherd and the sheep—The Chaldeans take away the camels and slay the servants—and the winds bury all his children in a heap of ruins. The progress of his trials, the rapidity of them, the manner in which they are told him, all aggravate his trouble, and give us a fair sample of what Satan would do to God's people if permitted. When his time is short, he has great wrath. But mark this perfect man, and behold this upright one. *Then Job arose and rent his mantle*, as the veil was rent to signify the dispensation finished, all was over, Job, as a father, is no more. *He shaved his head*, to shew him destitute; he then *fell upon the ground, and worshipped*. There prostrate before God, he breathes the language of solemn reflection and devout submission, *Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, and blessed be the name of the Lord*. Christian, if you can do likewise, under great trials, you may not be so cheerful or so lively as at first, but you are taking root that you may bring forth fruit. Thus rooted and grounded, you will surely grow in grace. Let the Reader duly consider these things, that he may learn to think of himself *as he ought to think*, according as God hath dealt to every man the measure of faith;

K. L.

Remarks on the Apocalyptical Churches.

I. EPHESUS.

Ephesus was a celebrated City of Ionia in Asia minor, and the Metropolitan City. It lies about 220 miles south of Constantinople. It was particularly famous on account of the Temple built to the honour of Diana, for *great was Diana of the Ephesians*. The Temple was 425 feet in length, and 220 in breadth, supported or ornamented with 127 pillars, erected by so many kings. It was two hundred years in building. Ephesus was considered as the great Emporium of all Asia, and called its glory. It is now called Ajasaluk, or the temple of the moon. John the Apostle principally resided and died here. Mary the Mother of our Lord, and Mary Magdalene lived, died and were buried here. Paul, it is supposed, wrote his first Epistle to the Corinthians from this place. Timothy most probably was the Minister or Angel of the Church whom John addresses. It does not follow that he was charged with losing his first love, but that the church was in that state in general. The Church dedicated to Paul is intirely destroyed. That dedicated to Mark hangs in nodding ruins. The only one standing is that dedicated to John, and that is turned into a Turkish Mosque, or Mahometan Temple. The inhabitants are only a few Greek Peasants, living in extreme wretchednes and insensibility; the successors of an illustrious people, inhabiting the wreck of their greatness. Some living in the substructions of the glorious edifices which they raised. some beneath the vaults of the Stadium, once the crowded scene of their diversions, others residing in the sepulchres that received their ashes. No one resides there that pretends to any thing Christian. *How are the mighty fallen*. Said he not, *I will remove the candlestick out of its place*.

What was the sin that so effectually brought upon them so universal a destruction? They had *left their first love*. Perhaps christian reader, you have heard the cant phrase of some old professors, "Ah, they are in their first love, they will soon cool." There is something diabolical in the sentiment. And is it possible that the reader of these lines is one of that cast? I would say then, if you have any affection for Christ, or any regard for your own soul, *lose cast*; come out from such doctrines, and touch them not, and he will be a father to you. But is it so? have you left your first love? was it ever too much? Did you promise more than the Saviour deserved, when you said, Oh my Saviour! what can I say to thee! how can I shew my gratitude; What shall I present unto thee; Here Lord I make a solemn surrender of my property, my family, my body, my soul. Oh my Lord, had I ten thousand worlds, ten thousand Souls I would give them all to thee? Such feelings you express'd and

other feelings you could not express, but they glowed in your bosom. And did you not *then* think you felt nothing to what you ought to feel? yet (awful consideration) you have never fulfilled what you then thought so small a sacrifice. You have occasionally committed *soul* and *body* to him, but your *property* has never been trusted in his hands. What an awful reflection it is, that many professors will trust God with body, soul and spirit, yet will not trust him with their money. They are afraid of the security. If a *man*, half insolvent, would offer a little larger premium than usual, they would trust him; but though the Lord promises to give double, pressed down, and running over, many are afraid to trust him. Yet be it observed, this is the first offering that is usually made when the heart is properly affected; and perhaps may be as good a criterion whether we are in our first love, as any other. But reader, if thou hast left thy first love, the commandment is gone forth; and except thou repent, the light within thee shall become darkness. Does not the scripture say, *The path of the just is as the shining light, that shineth more and more unto the perfect day?* Are you not afraid that the light you then enjoyed proceeded not from that pure sun, but some strange comet? Are you not afraid your state is wrong? Or are you gone into that prevailing delusion which is conveying its hecatombs to hell: namely, "*Believing* you are right, is all that is requisite." as if the believing a thing constituted the thing itself! Look at the ruins of the church at Ephesus. She was not worn out through age. She bears the marks of him in whose hands were seven stars; and she is a star thrown from its orb. But why so? *Judgment is his strange work.* Was there not a cause? Yes. And that cause was, Not the Debaucheries of Diana's Temple—Not the public prostitutions under her dome—No, Ephesus might have survived such enormities. But this overwhelms her in ruin and disgrace. The Church there formed left her first love, this sin, thought so lightly of, did more towards its destruction, than all the lewdness of Diana's votaries; and more than counterbalanced all the excellencies of a Timothy or of an Onesimus his successor.

Reader, be not deluded with the popular cry, we have thousands of professing people, neither we, or our Churches are in any danger. Be not deceived, what is sown will grow, and every seed has its own body. Professors are a safeguard or a curse to a Church or a Country, in exact proportion to the real piety of their hearts, and zealous righteousness of their lives. God gave unto *Paul* the lives of all those in the Ship, but *Jonah* endangered all the people with whom he sailed. He that hath an ear, let him hear what THE SPIRIT saith unto the Churches.

K. L.

On Sanctification.

The Gospel at the same time it confers the most exalted privileges, forms the Character for the everlasting enjoyment of that God, who is glorious in holiness.—According to the constituted order of Salvation, pardon and purity are associated, nor in any instance, as to matter of fact, are they found separated. Indeed the remotest wish to detach them, would be an alarming symptom that the heart was not right in the sight of God. The Bible contains full information on every article of faith and practice, and by its decisions all our enquiries of a religious kind must be determined. On the subject of sanctification what saith the Scriptures? In reference to the Author of it, they state it as the work of the Holy Spirit. In this connexion Paul speaks of it, *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, THROUGH SANCTIFICATION OF THE SPIRIT.* Conveying the same idea, Peter says, *Elect, according to the foreknowledge of God the Father, THROUGH SANCTIFICATION OF THE SPIRIT.* It is the work of Christ to justify the ungodly, the office of the Spirit to sanctify the unholy, and to this one point all his illuminations, instructions, and operations tend. It is chiefly designed that in *his* Ministrations, Christ should be glorified, and nothing contributes more to this than the sanctification of the heart and life.

The character and privilege of Adoption are accounted for in the following way. *To as many as received him, to them gave he power to become the Sons of God, even to as many as believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Who maketh thee to differ?* was an enquiry that an Apostle pressed upon the attention of some who were sanctified in Christ Jesus, and the same inspired writer has furnished an answer, *by the grace of God I am what I am.*

Sanctification, in its nature, comprises the exercise of the fruits of the Spirit. *Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.* Religious Principles having their seat in the heart, as to the manner of their operation are concealed, yet in their tendency and effect will be visible. *The water that I shall give him shall be in him a well of water springing up to everlasting life.*

Sanctification has principally to do with the affections and conduct. Is the blessed Jesus the object on which the heart is supremely placed? Is the conscience the subject of that peace and joy which arise from the atonement of Christ? Are the imperfections of fellow christians veiled, and injuries and provocations endured with patience? Do the sight of distress and the tale of woe excite compassion and lead to active benevolence? Is that faith possessed by which the

Divine word is received in all its various branches, without carnal reasoning and curious speculation, by which the world is overcome, and the objects of eternity apprehended in their transcendent importance? Are the things of this life pursued under the controul of sacred authority, and when attained, used with temperance? By the answer returned to these interrogatives, it may be determined what aspect the subject bears to us individually.

Some who would be thought the only friends of the doctrines of grace, have referred the whole of their sanctification to Christ, and have boldly asserted the Believer has no more to do with it than with his justification; this sentiment is anti-scriptural, goes to set aside the use of the means, relaxes the bonds which attach to Christ, by releasing from the obligation of yielding to his requirements and of copying his example, and greatly tends to lull the conscience asleep; and, by not a few of its advocates, has it been carried, the whole of its dangerous length. In the days of Paul it was a received axiom, *If any man have not the Spirit of Christ, he is none of his*: and a greater than Paul has assured us, *by their fruits ye shall know them*.

Sanctification is progressive.—Gradation marks all the works of God. It is through the successive stages of infancy, childhood and youth, that man reaches maturity. In the vegetable kingdom, *first the blade, then the ear, after that, the full corn in the ear*. Look at yonder sun; with steady and advancing steps he moves forward, till from the small glimmerings of light, tinging the eastern horizon, he diffuses the full blaze of day. And *the path of the just is as the shining light, which shineth more and more unto the perfect day*. In a gradual manner the mind perceives, and feels, and approves, and enjoys the things of the Spirit of God. From the most confused views of the Gospel, knowledge is increased till Divine Truth is beheld distinctly: Convictions of sin deepen till *Repentance*, which at first was excited from an apprehension of the wrath to come, derives its chief motive from the exceeding sinfulness of sin. Love to Christ, which had its beginning in a kind of selfish principle, by degrees resolves itself into a sense of his commanding excellencies and supreme authority. At no stage of the journey can the Christian be considered as having reached the destined mark; *Not as though I had already attained, or were already perfect*. Perfection of character is here unknown, except in the devout wishes which inhabit the pious bosom. There is, however, no standing still. The motion is either progressive or retrograde. With aspiring desire, we press on in the path to heaven, or with a divided heart the steps already taken are retraced. In the former case, the illustrious example of Paul is imitated, who *forgetting the things which were behind, reached to them that were before*; in the latter is exemplified what Peter declares,

better not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.

While the Scriptures testify that *this is the will of God, even our Sanctification*; they are no less express in stating it is *through the belief of the truth*. In questions which involve the interests of eternity, it savours much more of curiosity than seriousness, to ask what is possible with God? Infallible truth informs us that in the plan of Jehovah the means and the end are blended, and it would be presumption to suppose that the Divine Being will alter the established order of things to accommodate himself to the systems that men have devised. The Prayer of Christ, *Sanctify them through thy truth, thy word is truth*, is sufficient to impress the mind with the conviction that the Gospel is the principal mean of forming the character, to holiness. Every part of it has this tendency. Look at its Doctrines, though truly sublime, they are *according to Godliness*. View its Precepts, they are not lowered down to the vitiated taste, or accommodated to the state of the heart, but are spiritual in their nature and extensive in their requirements; by that authority which cannot be resisted with impunity, the Christian is required to be *holy in all manner of conversation*. Contemplate its *exceeding great and precious Promises*, they are not only given to inspire the soul with hope, and fill the heart with consolation; but that *we might be made partakers of a Divine nature, and escape the corruption that is in the world through lust*. In proportion as the Gospel is spiritually discerned, and cordially embraced, the Individual will be sanctified in body, soul, and spirit.

Sanctification occupies a very distinguished rank in the Christian system. Saints have been *predestinated to be conformed to the image of God's Son*. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. The title, *Holy*, by which the Divine Spirit is designated, proves his influence to be employed on the side of purity. It is this which has received the commendation of the Saviour, *blessed are the pure in heart, for they shall see God*. This constitutes the strongest evidence of friendship with God, and gives to the Soul its relish for spiritual enjoyment, both in this world and that which is to come; *for without holiness shall no man see the Lord*.

PHILOAGIOS.

Query.

How far is it consistent with the right of private judgment and conducive to the ends of Church fellowship, to insist on subscription to a human creed, in order to communion with a Christian Church?

J. C.

Obituary.

ISAAC SCARLETT.

Isaac Scarlett was born at Bewdley, in the County of Worcester, on the 6th of May, about the year 1769. His parents were pious, and solicitous for the spiritual welfare of their children, and their wishes have been realized (perhaps) beyond their expectations. The Subject of the present Memoir was capable of reading before the usual time in which children learn to read, and at a very early period he manifested a seriousness of disposition and a strength of mind, far beyond what might be expected from a Child. The time having been so long since he died, we cannot relate the particulars of his serious impressions as to their commencement, but there are several little anecdotes we shall mention which truly evinced this strength of understanding and seriousness of heart. Although he was the subject of much affliction, when Lord's day returned, he did not seem happy if any one of the family staid at home on his account, and being often left alone from his own choice, he would employ his time in getting his catechism, and would repeat to his father what he had learned while they had been worshipping God. His fear of doing any thing wrong was very remarkable. When he was walking in the fields for the benefit of the air, if he happened to hear any one make use of profane language he was struck with the utmost horror, and has been known to shriek out on hearing it. He often asked his mother to pray with him and for him. He would sometimes converse with his Father up-

on the depravity of human nature, and would lament that bad thoughts passed through his mind, and wish that he was liberated from them. On one occasion when he and his Father were heavily afflicted, his Mother said to him, Isaac, what are we to do now for support? you and your Father are ill, and you both occupy my whole time and attention: to which he replied, with his usual seriousness, "the Lord will provide, Mother." On another occasion he seemed unusually depressed, and bursting into tears, his Mother asked him the cause of his uneasiness, but wishing to conceal the real cause of it from her, he said, "if you should die what would become of me?" she replied, "that she was left destitute when she was as young as he, and had no doubt but the Lord would raise up some friend who would take care of him." He then asked her to pray with him, but being called from him by something else, she did not. Soon after she returned to him again, and he then burst into tears as before, and upon being interrogated as to the real cause of his sorrow, he replied "I am afraid I shall be lost," and being asked why he was fearful of it, he answered "because I am such a sinner," to which his mother said "that is true enough, we are all sinners, but you know my dear, that the Lord Jesus Christ came into the world to save sinners. "I know he did, mother," he rejoined, "but did he come to me?" this he expressed as tho' he was in an agony. This amiable child died when he was only about eight years of age, leaving his friends to sorrow not as those who

are without hope: as they are happily persuaded, that when the grave shall give up its dead, he shall be among that innumerable multitude who shall sing that song of triumph and joy, *To him that hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests to God and his Father, to him be glory, forever. Amen.*

From this little narrative we may learn several useful lessons.

1. That Parents cannot be too early in their endeavours to impress upon the minds of their children the evil nature of sin, and instruct them in the most essential parts of true and undefiled religion. What may we not expect under the blessing of that God who teaches to profit? 2. That the people of God are all taught the same things, viz. Their wretchedness as sinners, and the necessity of an all-sufficient Saviour: and are anxiously concerned to enjoy peace in believing: in these things they are all united, whether they may be wise or unwise, rich or poor, young or old, for they are all taught of God. 3. From hence let us make the enquiry, have we felt the need of salvation in the same manner as this child did? if we have not, ought we not to blush and be ashamed? Let us no longer trifle, *for now is the accepted time, now is the day of salvation.*

ELIZABETH VINEYARD.

Mrs. Elizabeth Vineyard was born Nov. 6, 1782. She had a religious education, was moral and sober. She generally attended the Public means of grace, but they seemed to have made no lasting impressions on her mind.

She was ignorant of the things of God till in the Month of February, 1808, the Lord was pleased to impress her mind that her stay on earth would be very short; which she mentioned to several of her friends, tho' she was then in a good state of health. The next month, March, she was taken ill of the complaint which terminated in death. Her disorder was a rapid decline. Her mother perceiving the nature of her complaint, concluded that her dissolution was fast approaching, and felt an increasing concern for her soul's welfare, and wished her daughter to have some serious person or persons to converse with her; which she readily consented to. Accordingly, a deacon of a neighbouring baptist church was sent for, who came and asked her several questions respecting her soul. She complained of the hardness of her heart, and how unable she was to pray. He told her, prayer did not consist in a multiplicity of words, witness the prayer of the publican, *God be merciful to me, a sinner*; he observed, that the prayer that prevail-eth with God, was heart prayer, not merely the words that are uttered with the lips, but the heart going out after God. She thought herself too great a sinner to be saved, but wished to be saved by Christ alone; and said if she knew or had any reason to hope that her sins were pardoned through Christ, she would gladly give up all, even her life and soul into his hands. But it was suggested to her mind, what if she was not elected, how would it be then? Thus the enemy strove to throw obstacles in the way, to prevent, if possible, her taking hold of Christ. This friend prayed with her, and she was much encouraged and refreshed, and told her

brother that she never felt the power of prayer so much before.

In the beginning of June she was removed to Peckham, to try the change of air, when she was very desirous of the company, conversation and prayers of christians, often repeating

Jesus, lover of my soul,
Let me to thy bosom fly.

Her mother being anxiously concerned for the benefit of her soul, wished much to see a particular friend whom she had not seen for some months, and to introduce her into her daughter's company, to converse with her about divine things. Returning from Peckham, she met her friend, related the affair to her and invited her to visit her dying daughter, which she did on the next day. After some serious conversation, Mrs. V. requested her visitor to pray with her; which was done, and she expressed her desire of her company again, tho' previous to her illness she was glad to avoid it. But the enemy of souls was still very busy, harassing her mind about the doctrine of election, and she was much distressed, and said, "I know I am a vile sinner, O that Jesus Christ may be my Saviour."

On the next visit paid her by the above mentioned friend and another, who accompanied her, she was much distressed for the safety of her soul. On being told that Jesus Christ came into the world to save sinners, and reading the first chapter of the first epistle of John, her fears subsided, and she seemed to enjoy much serenity. The next day, her disorder rapidly increasing, she was removed home, when being visited by her female friend, she appeared much rejoiced on account of the kindness she had manifested to her, but was in great pain of body. On being asked by her mother

where the pain lay, she put her hand on her stomach, and said, "O my dear mother, were it not for the good hope I have of rest by and by, in the everlasting kingdom of glory, I could not endure it."

Jesus can make a dying bed
More soft than downy pillows are.

Then, turning to her husband, she said, without a tear, "Good bye, my dear, I am going to leave you, but I am going to glory, to be with Jesus for ever and ever. God grant that you and my dear brother may soon meet me there, never more to part."

By her husband's desire a Physician was sent for, but she with a smile said, "I want the Physician of souls, Jesus is the Physician I want. Turning herself to a young friend, she said, "Sally, I am happy, is my coffin ready? I long to be gone, I am going to spend a long eternity in perfect love and praise."

She asked a friend to pray with her once more: who enquiring, what she should pray for; she said, "only that the Lord would cut short his work and take me to himself." She then added; tomorrow I shall be in heaven. And the next evening; June 22, 1805. about 6 o'clock, without a sigh or a groan, she sweetly fell asleep in Jesus. Her last words, at the moment of expiring, were "Come Lord Jesus, come quickly."

Tuesday, April 4th, died at Llynnybrain, near New Town, Montgomeryshire, Mr. JOHN PRYCE. He was a pious and useful Pastor of the Baptist Church, meeting at Rhydfylan and New Town. During his last illness, his mind was kept in peace, stayed upon God, and his death was triumphant. His loss is much felt and deeply lamented in that neighbourhood.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A Sermon, preached at St. Peter's Church, in Tinerton, on Wednesday, 9th of February, 1809. Being the day appointed, for a General Fast. By the Rev. C. Colton, M. A. In the University of Cambridge, and Fellow of King's College.

We have ever regarded the clergy of the establishment as the appointed conservators of public order, and the guardians of the moral decencies of society. Their office insures them access to the minds of the People; and their talents and acquirements (generally speaking) eminently qualify them to give energy and effect to the sentiments they adopt. Notwithstanding the profligacy of the higher orders, and the propensity of every rank to imitate them to the utmost of their ability; our Rulers have not yet relinquished an old-fashioned custom of calling upon their subjects occasionally to devote a day to *humiliation* and prayer. To this authority, the established clergy have sworn subjection, and to them the public have a right to look as the guides of *thought, feeling, and devotion*, on such occasions. How far they act in character, when they spend the hour appointed for instruction "speaking boldly" on political topics, and in a manner by no means calculated to promote the objects for which the people are *avowedly* required to assemble together; may be worth their enquiry.

The Sermon before us, if it must be called a *Sermon*, exhibits a kind of talent, and employed in such a way, as would have deservedly placed the orator in the chair of a debating society. The point of the discourse is happily remote enough from the circle of

a provincial town; and having glanced at

One *Metropolis*, which as she most resembles ancient Rome in her luxury, prodigality, and wealth; may also resemble her in her destruction.

He drops the subject; "in perfect despair of producing any good or lasting effect;" and professes his fear that

It is out of the power of modern eloquence, to preach men out of these darling, yet overwhelming corruptions; and so depraved are the manners of the present age, that I firmly believe the apostles themselves (could they appear again) would exhort us in vain.

We are sorry to hear a Christian Teacher give way to despondency. Does he forget the *promised* assistance of that SPIRIT by which he was moved to take the office of a Priest; and for whose aid, he daily offers prayer to God? He seems well acquainted with *classical* lore, but surely he has forgotten an ancient prophetic axiom referring especially to this subject, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*

However that may be, the harangue from this period, becomes intirely political, till in the 35th page, he brings forward a few observations on our church establishment. Here he deprecates the sale of livings, and writes most unintelligibly, and unaccountably, for a protestant divine, about 'that apostle on whom Christ foretold he would build his church.' We learn from the title page that Mr. C. is A. M. In the University of Cambridge, or this sentence would have led us to suspect he had graduated at Douay, or at Rome. Next follows some remarks on the deficiency of their salaries who fill the subordinate stations in the church, by which their influence is diminished, and they are prevented

from attending "the bed of sickness and the chamber of want," by considering that the "cold and comfortless exhortation" must be useless to the heart "callous to every thing but misery." Hence Mr. C. laments that

The poor are therefore daily and gradually falling into the hands of itinerant enthusiasts, falsely termed methodists, who often cure one evil, the evil of indifference, by substituting two much more dreadful, madness and despair.

Without staying to enquire whether an "exhortation" given to the sick or the poor by an unbeneficed clergyman *must* be "cold and comfortless," we would ask Mr. C. who are these itinerant enthusiasts? Where are the people whom they have "cured of indifference by substituting madness and despair?" Has he ever heard of *one* by name? If he has, let the name be given to the public, and the itinerant avoided by all reasonable men. But if he knows of no such instance, this paragraph will be set down by all rational people as mere rant. Indeed, we have long observed that the terms *methodist, enthusiast*, coupled with madness and despair, make a fine figure in the hands of a class of writers who wish to be smart upon a subject they do not quite understand, and therefore cannot designate by appropriate language.

There is another very lucid paragraph, page 37, happily exemplifying the "zeal without knowledge," of which it professes to complain. Here he prints in italics, to draw the attention of his readers to *the whole peninsula of India*, as the price of one proselyte to overbearing fanaticism! We advise Mr. C. to get acquainted with the state of the controversy set on foot by Major Scott Waring and Co. before he writes again.

The Major's assertions, positions, and deductions, have been long since routed from every seat of influence and learning; even Mr. C's Alma Mater has furnished weapons for their discomfiture: and they are now become *itinerant enthusiasts*, picking up an occasional convert in provincial towns. We hope Mr. C. will avoid the degradation that must inevitably attend the coupling his name with that of Waring and Co. after this admonitory information. Before we close, we must express the regret we feel in witnessing genius running wild for want of cultivation; and talent, learning, and mental strength, calculated to adorn and guide the energies of the Christian Revelation "home to men's business and bosoms," thus wasted in empty and useless declamation.

General Redemption the only proper Basis of General Benevolence; a *Letter, addressed to Robert Hawker, D. D. Vicar of Charles, Plymouth, suggested by his defence of The London Female Penitentiary, recently established in the vicinity of Islington.* By John Evans, A. M. Morning Preacher at Worship Street, and Afternoon Preacher, Leather Lane, Holborn, Sherwood, &c. 1s 6d.

This is a feeble attempt to fix the change of inconsistency on the worthy defender of the Penitentiary, in as much as he does not embrace the General Redemption scheme! To our mind, the character of Dr. Hawker should have had a different effect. All the religious world knows that Dr. H. is *heartily* in his belief and love of Calvinistic Truth. The true nature of principles, of any kind, is never so well

developed, as when we see them directing the actions of one who receives them *con animo*. The lovely spirit of ardent devotion and unlimited philanthropy glowing in the writings and shining in the life of this amiable servant of Christ, should have led a disciple of the Laodicean school, to question his own heart, and to examine the rectitude of his own views.

We fear Mr. E. is going *downwards* in his religious sentiments. He talks of Christ as an **AUGUST** and **DISTINGUISHED PERSONAGE**, (terms of modern contrivance, to lower the glories of the Son of God) and he seems in love with the *Christian* philanthropy of Mr. Fellowes. From all such philanthropy, we doubt not but Dr. H. would emphatically say, *Good Lord deliver us!*

There is a remarkable difference in the conduct of these two classes of christian professors. On the one hand, we *read* of nothing but candour, liberality, benevolence, philanthropy, and such sweet pretty words, till we absolutely sicken at the sounds: on the other we *see* the energies of life laid out to serve the best interests of the ignorant and the out of the way. The ear is gladdened by the report of their exertions, and the heart is revived by the prospect of their success.

We counsel Mr. E. to revise his own creed, and recommend him to Mr. Scott's Force of Truth for his assistance.

his Apostles. Accompanied with various quotations from the most eminent christian writers, illustrative of the text. By R. Pengilly.

"IN process of time, the best institutions are apt to decline, and by insensible degrees to swerve and depart from the perfection of their first state; and therefore it is a good rule, to preserve things from corruption and degeneracy, often to *look back* to the first institution, and by that to correct those imperfections and errors, which will almost unavoidably creep in with time."

That this observation of Archbishop TILLOTSON, will apply to, and is verified in the ordinance of *Baptism*, is granted by almost all the world; and that his subsequent advice, is the best method of restoring its primitive purity, no one can possibly dispute.

To promote this object, what can be more seasonable than an *impartial collection of all scripture*, where this ordinance is either *commanded, administered, or described*, which are designedly given by the divine **AUTHOR** of it, to be the guide of his followers to the end of the world? This little pamphlet professes to answer this description, and the design of its first appearance, and its present republication, is simply to aid the humble inquirer, who makes the word of God the only standard of religious duties.

The compiler has not introduced a sentence of his own, as a comment on the scriptures; nor does he think that they require any. Nevertheless, in order to preserve their literal force from being evaded or explained away, he has subjoined to the text, in a smaller letter, a considerable number of quotations, from the best, and most learned Writers of dif-

The New Testament on its own Ordinance. Or a collection of all scripture, on the Ordinance of Baptism; for the use of inquirers into the primitive purity of this rite, as preached and taught by Christ and

ferentages, in confirmation of their truth and import. The Reader is requested to remember through the whole, that these extracts are from Divines that practised *Infant Baptism.*" *Preface to the second Edition.*

This compilation is well executed, and will doubtless prove a very acceptable manual to many of our readers.

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Sermons and other Discourses. By the late Rev. Samuel Lavington, of Bideford. 8vo. pp. 466. price 9s bds. Conder.

This volume comprizes so much excellence that our limits will hardly permit us to give it the recommendation it deserves. Is our reader a student for the sacred office, or just entered upon the work of the ministry; here are the most unexceptionable models for his imitation—Is he a private character; in these pages he will find much to engage his attention, interest his conscience, and affect his heart. The Introductions afford a rich variety, given in a peculiarly original style; while their impressive earnestness, solemnity, and fervour, are well adapted to the grand purposes of the gospel ministry.

The number of the discourses is forty-five, and we heartily commend the cheap form of printing, in which this volume appears, so as to be rendered at little more than half the price it must have cost, had its contents been diffused over the extent of paper usual in the fashionable publications of the day.

It is unnecessary to enumerate the several texts or subjects of this interesting volume. Some were

occasioned by a birth, others by a funeral; some are new-year sermons, of no common merit; there is one ordination charge peculiarly interesting. Four of them

Addresses, which were delivered to those who had been lately received as members of the church. On a day preceding the celebration of the Lord's supper, standing up in the midst of the congregation, they were solemnly and affectionately addressed by their minister, on the privileges and duties of their Christian profession.

There are also twelve "Meditations" delivered at the administration of the Lord's Supper; these are sweetly tender and devout, and are rich in that pathetic eloquence suited to the solemn occasion. The subjects in general discussed bear an important relation to the various condition and prospects, duties and feelings, of a mixed congregation. The practical exhortations are especially excellent; and the remarks on the affections, as indicative of personal character, are worthy of universal regard.

That our readers may judge of the merit of the volume, we subjoin the introduction to the first sermon; the text is 2 Cor. viii, 5, *But first gave their own selves to the Lord.*

Religion, serious, vital, practical religion, is the great end of our being. I say *vital, practical* religion, to distinguish it from the form of godliness, that superficial, shewy, shadowy profession, which some weakly mistake, and others wickedly substitute, for this important concern. There are some, strange that it should be so, there are many, who, because they put on airs of seriousness at particular times, and say with much self-approbation, "God I thank thee, I am not as other men are," vainly think that they are religious; and are as easy and confident as if they were really children of God and heirs of the kingdom of heaven. But is this religion? Alas! no more than a picture is a man. Where is thy humiliation before God, on account of the depravity of thy heart,

and the sins of thy life? Where are thy tears of repentance, or thy earnest desires of salvation? Where is the surrender of thyself, and all that thou hast to God, as a thank-offering for thy deliverance from the house of bondage, and thy restoration to the enjoyment of light and liberty? Where is thy faith, zeal, and holiness? Where is thy communing with thy heart, and making diligent search? Where is thy meditation upon God, thy drawing near to him and delighting in him as thy portion? What! a stranger to all this, and yet a pretender to religion! Ah! man, consult thy bible, consult thy heart; consult those who are Christians indeed, and they will tell thee that religion is something different from this. To be religious, is to be renewed in the spirit of our mind; to be dead indeed to sin, and to be alive to God through Jesus Christ our Lord: and whether we eat or drink, or whatsoever we do, to do all to his glory. It is this reference to the Author of our beings that constitutes religion; and the nicest observances of forms and ceremonies, and the exactest behaviour which terminates in self, have not the least claim to that sacred character. In opposition, therefore, to all such pretensions, it is called *lifting up the soul to God*, honouring, fearing, trusting, and delighting in him, and, in our text, *giving ourselves to the Lord*. p. 2.

We wish our mention of them may give these sermons a circulation as extensive as they deserve, and in that case, few of our readers, who can obtain them, will be without them.

Religious Books lately published.

1. A Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvements. By Rev. R. Morehead. A. M. 8vo. 9s.

2. Treatises on the Seventy Years Captivity of the Jews, foretold by Jeremiah, and particularly on the Seventy Weeks Prophecy of Daniel. By Rev. J. Thord. 2s.

3. Paganism and Christianity

compared, in a Course of Lectures to the King's Scholars at Westminster, in the years 1806, 7, and 8. By J. Ireland, D. D. 8vo. 10s 6d.

4. An Inquiry into the Cause of the Holy Communion being so little attended. By T. Pennington, M. A. 1s 6d.

5. The state of the Established Church, in a Series of Letters to the Right Hon. S. Perceval. 2s 6d.

6. The Star in the East, a Sermon delivered in the Parish Church of St. James, Bristol, Feb. 26, 1809, for the benefit of the Society for Missions to Africa, and the East. By Rev. C. Buchanan, L. L. D. 1s 6d.

7. A Dissertation on the Logos of St. John, comprehending the Substance of Sermons, preached before the University of Oxford. By R. Laurence, L. L. D. 3s.

8. The Village Manual. 6s.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Mr. Whitfield is preparing for the Press a New Edition of his Treatise on the form and Order of a Church of Christ.

Mr. Trego, of Exeter, will shortly publish Four Letters to Dr. Carpenter, on the Public Version of the New Testament.

Dr. Edward Popham has nearly ready for publication, Remarks on various Texts of Scriptures in an octavo volume.

Dr. Hawker will shortly publish a Third Letter, in Answer to the Third Part of the Barrister's Hints.

Dr. Carpenter has in the Press Discourses on the genuineness, integrity, and public version of the New Testament.

RELIGIOUS INTELLIGENCE.

LONDON SOCIETY for promoting Christianity among the JEWS established March 1, 1809.

This Society has lately published under the title of *עיר מקלט* or CITY OF REFUGE, an Address from their Committee, to *Christians of every Denomination*. A copy of this Address having been communicated to us, accompanied by the wish that the objects of the Society may be promoted among our readers; we cheerfully transcribe a portion of it for their information. We think that every effort made to instruct and enlighten the descendants of that honourable patriarch, *the friend of God*, deserves the countenance and demands the prayers of every true believer in Jesus.

The Committee observe, "It is true we cannot point out the exact time when ALL ISRAEL shall be saved, yet it is certain that a remnant is to be called in our day*; and who knows how large that remnant may be?"

It is granted that the *preaching* of the Gospel is the first and greatest instrument in the conversion of sinners; yet those who are best acquainted with the situation of the Jews, will freely acknowledge, that in promoting their conversion, *other means* are (humanly speaking) absolutely necessary. Who can reasonably expect that a Jew will either attend upon the preaching of the Gospel, or send

* Rom. xi. 5.

a child to a day school, to receive Christian education, whilst the old law † "that if any man did confess that Jesus was the Christ, he should be put out of the synagogue," is more rigidly observed than ever. The word of God assures us that the fear of man, on account of this law, prevented many of the Pharisees, of the rulers, and of the rich, from making an open profession, notwithstanding their conviction of the truth of Christ's Messiahship ‡. The united testimony of history § and experience, since the time of the Apostles, clearly evidences, that the fear of man is still a great snare, especially to the poor and ignorant amongst the Jews, and which class constitute by far the greatest part of that unhappy nation. To remove this apparently insurmountable obstacle, is one great design of the London Society.

The means by which they humbly hope to accomplish this most desirable object are such as these: to establish a school, that they may be able to receive children wholly from their parents, and bestow upon them education, board and clothing. To connect with this a day school, out of which, vacancies in the former may be filled up; to put out girls and boys as apprentices: to find employment, if possible, for those who are able to work; to visit and relieve the sick; to distribute Tracts, &c.

Amongst other ideas which pre-

† John ix. 22.

‡ John iii. 1, 2. xii. 42. and xix. 38.

§ The Committee here make an extract from a very interesting narrative of Solomon Dutich, a learned Rabbi, and teacher of several Synagogues in Germany, who, having travelled for seven years, from place to place, under doubts as to the truth of Christianity, at length openly confessed himself a Disciple of Christ, and lived and died in Holland, as a Minister of the everlasting Gospel.

sent themselves, the London Society cannot but refer to the prejudice of education; which may be considered as the main obstacle opposed to them; it is well known that this exists and operates in the minds of the more respectable and and better informed Jews, to a sufficient extent to prevent them from attending to and embracing the Doctrines of Christianity, although they have discernment enough to ridicule the absurdity of Rabbinical reveries, and are living in the open and daily violation of the law of Moses. The state of this description of persons is truly awful; and the London Society cannot but lament with astonishment, that the advocates of Christianity, in and out of the Established Church, have paid so little attention to the subject, as to leave the Jews in possession of a modern and well-written publication (highly popular amongst the Hebrew nation at large) without the slightest attempt to expose its errors. There is every reason to believe, that amongst the class of individuals above alluded to, there are many whose minds are sufficiently enlightened by education to receive and imbibe the truths of Christianity, were they forcibly and affectionately appealed to.

It is therefore in the contemplation of the London Society to endeavour to excite a spirit of inquiry amongst those who may be considered as the heads of the Jewish people, and by so doing, they have considerable expectation of removing the greatest difficulty they have to encounter with the lower orders; viz. "the fear of man" above alluded to and illustrated.

The field of labour is most extensive, (more than three millions of the lost sheep of the house of Israel are scattered amongst the

nations of the earth without a shepherd, perishing for want of food; whilst in our Father's house there is bread enough and to spare) and the committee trust the harvest will be abundant. The success of the society must depend (under the blessing of God) upon the exertions of the Committee; and those exertions must necessarily be regulated by the state of the funds.

The obligations of Christians of every denomination, to promote the conversion of the Jews by their various gifts and talents, are more than could be mentioned in this short address; nor do the committee think it altogether necessary, to use arguments to recommend the institution. The liberality of the public, to support other institutions, and the fervent prayers of Christians for their success, lead the Committee to hope that they shall meet with similar encouragement. Although the Committee rejoices in every institution that aims to promote the glory of God, and the welfare of men, yet they think themselves justified in saying, that few are of such importance as that which they now submit to the public, through the instrumentality of which they humbly hope many individuals may become useful members of society, and, by the blessing of God, be rescued from eternal misery; who would otherwise have become the subjects of prostitution, or perhaps have forfeited their lives to the offended laws of the country; thus, too, (and which is not of trivial consideration in times like those we live in) the mass of national iniquity may be proportionably diminished; the ignorant will be instructed, immortal souls saved, and the conversion of the Gentiles promoted. The Committee therefore conclude with the

words of the Apostle, "We are great debtors to the children of Israel, for unto them were committed the oracles of God*, and unto them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom (as concerning the flesh) Christ came, who is over all, God blessed for ever, Amen.†"

The Rules of the Society may be had by application to the Secretary, Mr. JOSEPH FOX, 54, Lombard Street; by whom Subscriptions are received; as also by SAMUEL FEARN, Esq. Spital Square, Treasurer; Rev. W. Gurney, A. B. rector of St. Clement Danes, Cecil Street; Rev. J. Wilcox, minister of Ely Chapel, Charlotte Street; Rev. J. S. C. F. Frey, minister to the Jews, 31, Mount Street, Whitechapel Road; by the Committee, and the several Bankers whose names are subjoined to the Rules.

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PUBLIC MEETINGS, ORDINATIONS, &c.

February 17, 1808. A new Baptist Meeting-house was opened in Monkwearmouth-Shore, in the County of Durham. Mr. Arbon, Minister at the new Postern Chapel, Newcastle-upon-Tyne, preached in the morning, from *Psal. lxxxvii*, 3, and Mr. Pengilly, Pastor of the Baptist Church, Newcastle, in the afternoon, from *Psal. lxxii*, 19, 20, and in the evening from *Matt. xiii*, 43. The Meeting-house is a neat building, without galleries, measures 32 feet by 34, and 13 feet for a vestry. It cost £410. The congregation being in very moderate circumstances, the benevolent contributions of other churches is

* Rom. iii 2.

† Rom. ix, 45.

earnestly and affectionately requested, in order to liquidate the remaining debt. The interest is an increasing one, thirty seven persons have been baptized and added to the Church in the space of two years.

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Wednesday, March 1, 1809. Mr. THOMAS LEWIS was ordained over the Baptist Church at Cardiff, Glamorganshire, Mr. James Edmonds introduced the exercises of the day by reading and prayer; Mr. Roberts of Bristol delivered the introductory discourse; a member of the society gave a brief account of the rise of the church; Mr. Lewis read his confession of faith, Dr. Ryland offered up the ordination prayer, and delivered a solemn and most affectionate charge from 1 Tim. iv. 6, *A good Minister of Jesus Christ.* Mr. Roberts addressed the Church from 2 Cor. viii, 24, *Wherefore shew ye to them and before the Churches, the proof of your love and of our boasting on your behalf;* Mr. Evans of Caerleon concluded with Prayer.

The Welsh Brethren met in the afternoon, and Mr. John Jenkins preached from *Rom. viii*, 16, Mr. Roberts preached again at six, from John xvii, 1, *Father, the hour is come, glorify thy Son.*

Dr. Ryland preached the evening before from *Matt. vi*, 33. Through the whole of the services there appeared to be diffused a sweet savour of Christ, so that many could say *It is good for us to be here.*

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March 29, 1809, Mr. JAMES BERRY was ordained over the particular baptist Church at Crosscomb. Mr. Smith of Bath began with prayer and reading the Scriptures, Mr. Page of Bristol deli-

vered the introductory discourse, and Mr. Sotteridge of *Paulton*, with much affection, offered up the ordination prayer. Dr. Ryland gave the charge, and Mr. Porter of *Bath* preached to the people, and Mr. Priestly (independent) of *Shepton* closed with prayer.

Many who attended expressed themselves happy in witnessing the solemnities of the day, and cordially united in wishing prosperity to the work of the Lord in this corner of his vineyard, which for many years has dwelt in obscurity.

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The Baptist Ministers in Shropshire held their Quarterly meeting at *Whitchurch*, March 30th and 31st. On the Evening of the 30th, Brother Pryce of *Wrexham*, opened the meeting with singing and prayer; brother Palmer preached from *Psaln cxliii, 10, Thy Spirit is Good*. And concluded by prayer.

On the Friday Morning the Presbyterian Congregation and Minister kindly lent us their large Meeting-house, in which we assembled at half past ten. Brother Snow (now supplying at *Sheffield*) gave out the hymns, read, and prayed; brother Thompson of *Newcastle* delivered an introductory discourse and asked the usual questions; Mr. Jno. Bayley, senior, the deacon, gave an interesting account of the dealings of God with this little and new formed church, and their reasons for calling brother James Yeates to the pastoral Office; brother Yeates then delivered extempore a sound and satisfactory declaration of his faith and reasons for accepting the call of the Church to be their Pastor. Brother Palmer offered up the Ordination prayer, which was accompanied with imposition of hands, and delivered a

charge to the Pastor from James v, 10, *Take the Prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience*. Brother Pryce addressed the people from *Jerem. i, 15, And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding*, and concluded in prayer.

In the Evening, brother Thompson prayed, and brother Snow preached from *Rom. iii, 24, Being justified freely by his grace, through the redemption, that is in Christ Jesus*, and concluded in prayer.

The Attendants were numerous, the divine presence enjoyed, the services interesting, and the prospects pleasing. We add a brief account of the rise of this Society.

Brother Bayley went to reside in *Whitchurch* 31 Years since. He and his wife were both members of a baptist church meeting in *Shrewsbury*, under the pastoral care of Mr. John Pine, which church became extinct on Mr. Pine's leaving the town. They regularly attended to the worship of God in their own house with their family, and as many of their neighbours as liked to assemble with them; and when any gospel preachers visited the town, they received, assisted, and encouraged them. This induced J. Palmer, Pastor of the Church at *Shrewsbury*, to visit them and preach in the town, about 14 years since, and to continue so to do unto this time. In June, 1799, brother and sister Bayley were received members of the Church at *Shrewsbury*, on confession of faith. April 7, 1800, he was set apart by the church to assist the pastor in the work of the ministry. Several others from *Whitchurch* and its neighbourhood, were afterwards baptized at *Shrewsbury*. In 1808

they fitted up a neat small meeting house at their own expense, and December 18th, the church at Shrewsbury sent their pastor with an honourable dismissal of 9 of them, to form them into a Church of the same faith and order, which was accordingly done.

Two other now flourishing churches, viz. Oswestry and Wellington, in the same county, have been formed in a similar way by those who were members at Shrewsbury, within 3 years. Whitchurch is 20, Oswestry 18, and Wellington 11, miles from Shrewsbury.

Brother James Yeates was a member of the church at *Princes Risborough* under the pastoral care of Mr. Henry Dawson, and by them called to preach, and with his wife dismissed to the church at *Whitchurch* previous to his ordination.

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UNION of the Baptist Churches, LYMINGTON, Hants.

It is now eighteen years since the Baptists at Lymington experienced that description of adversity to which the Church in all ages has been liable, in the divisions of those who are nevertheless bound together by the strongest ties of moral obligations. From that period the original society has existed in two distinct bodies, suffering the reciprocal disadvantages of a divided interest, which either party have alike acknowledged and deplored. Surrounding ministers, who looked on with brotherly regret, made repeated, but unavailing efforts to accomplish a re-union; and such a proof of mercy to this part of Zion, was almost despaired of, when it appeared that the set time to favour her was come. The Rev. Isaac Stradling, pastor of the original church, was six years ago removed by

death, and no stated successor had supplied his place, when the attention of the people was directed to the Rev. William Giles, pastor of the Baptist church at Dartmouth; who on account of his health was desirous of removing. He came at their request as a supply, was cordially approved, received a pressing invitation to become their pastor, and acceded to the proposal.

The second Baptist church under the care of the Rev. William Mursell, alike gratified with the ministry of Mr. Giles, improved the moment so propitious to a re-union with their brethren, and sent him a similar request, encouraged to this proceeding by the disinterested advice of Mr. Mursell, who cheerfully relinquished the pastoral engagements, in which he was very deservedly beloved, to promote the peace of Jerusalem. In consequence of this arrangement, both churches assembled on Lord's day evening, April 2nd, in Mr. Mursell's place of worship, when he preached from *Exodus xxxiii, 15, If thy presence go not with me, carry us not up hence*; and publicly resigned his office.

Tuesday April 4th, was appointed for the union, and ordination of Mr. Giles over the united churches. At that time they met in the old meeting house, when after Mr. Cooper of *Romsey* had read suitable scriptures and prayed, Mr. Clare, of *Downton*, introduced the business of the day, by describing the nature of a gospel church. He then requested the representatives of each society to signify their wish to unite; which was immediately attested by Mr. Dore, deacon of the first church, and Mr. Mursell, late pastor of the second. The brethren Giles and Mursell, here gave each other the right hand

of fellowship in behalf of the two societies, and recognized their union. Mr. Dore, then related the proceedings respecting Mr. Giles, the church testified their call by lifting up their hands, which call he publicly accepted, assigning his reasons, and giving a brief confession of his faith. Mr. Saffery of *Sarum*, prayed the ordination prayer. Mr. Miall of *Portsea*, preached to minister and people, from 2 *Peter* iii, 1, *This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance.* and Mr. Saffery on the union, from *Ephes.* iv, 3, *Endeavouring to keep the unity of the spirit in the bonds of peace.* Mr. Mursell concluded the interesting solemnities with prayer.

Mr. Owens of *Southampton* preached in the evening from *Psa.* cxviii, 25, *O Lord I beseech thee send now prosperity.* In which supplication, the whole assembly heartily united at the close of this very pleasing and impressive day; and went away reminded of the Psalmist's just and beautiful description of such holy fellowship. *Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more.*

*When Peace with soft harmonic song,
The court of Zion fills;
'Tis like the balm that breathes among
The everlasting hills.*

*The dews that once on Hermon fell,—
The consecrated vest,—
These richer odours far excell,
With finer fragrance blest.*

*A sweetness copious and refined,
The priestly raiment bore;
But love's pure unction—to the mind,
Is "Life for ever more."*

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March 8, 1809. Mr. Clark, late of Northampton, was ordained pastor of the baptist Church at Weston by Weedon, in Northamptonshire, Mr. Barker of *Towcester*, began with reading and prayer; Mr. Sutcliff of *Olney*, delivered the introductory discourse, asked the usual questions, received Mr. C's confession of faith, and offered the ordination prayer; Mr. Fuller of *Kettering*, gave the charge, from 2 *Tim.* iv, 5, 6, *But watch thou in all things, endure afflictions, do the work of an evange-*

list, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. Mr. Heighton of *Road*, preached to the people, from *Phil.* i, 27, *Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel;* and Mr. Morgan of *Birmingham* concluded.

On Wednesday April 19, 1809, was held at Keynsham, Somerset, the Wilts and Somerset particular baptist half yearly meeting, for promoting social intercourse among the different Ministers and Churches, and for the encouragement of Village preaching in the several neighbourhoods where they reside.

Morning, $x\frac{1}{2}$. Brother W. Murch of *Frome*, prayed, brother J. P. Porter of *Bath* preached from 1. Cor. xii, 31, brother G. Philips of *Westbury Leigh* closed with prayer.

Afternoon, iii o'Clock. Brother I. Taylor of *Calne* prayed, brother S. Saunders of *Frome*, preached from *Eph. v*, 25—27. brother Ward of *Melksham* closed with prayer.

Evening, $vi\frac{1}{2}$. brother Roberts of *Bristol*, prayed, Dr. Ryland preached from *Eph. iv*, 22—24. brother Page of *Bristol* closed with prayer. The reports made of the preaching in many of the villages were upon the whole encouraging, the services of the day were pleasing, and many found it good to be there. *Our sufficiency is of God.*

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To the Editor,

Weymouth,

My dear sir, April 21, 1809.

The following article of religious intelligence is sent for insertion in your next Baptist Magazine.

Yours sincerely,

B. Cracknell.

On Wednesday, April 19, the associated Ministers of the County of Dorset, held their half-yearly meeting at Bridport. The public service began at 11 o'clock. Messrs. Wheaton, Rogers, and Higgs prayed, and Mr. Keynes preached on the judgement to

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come, 2 Cor. v, 10. Met again at 3 o'clock, and while the associated Ministers transacted the business of the County, Mr. Pittard preached a sermon from *Rev. xii*, 11. Mr. Price engaged in prayer.

The Evening service commenced half past six. Mr. Weston prayed, and Mr. Cracknell delivered a discourse intended as an improvement of the deaths of two excellent and useful members of the association, who died since the last meeting. viz. the late Rev. J. M. Gibbon of *Birdbush* and late Rev. G. Bartlett of *Weytown*. The text *Phil. i*, 21. Mr. Allen of Exeter delivered a lecture the preceding evening: 2 *Thess. ii*, 16.

At this meeting much business was transacted, with a view to promote religion at large, and especially in this county. Among other subjects, that of *Petitionary Cases* was brought forward, and the following Resolutions unanimously adopted.

RESOLVED, I. That the Members of this association will discourage all Petitionary Cases for building places of worship, which have not been previously submitted and approved by themselves, at one of their half-yearly meetings; or recommended by the London Committee of the General Congregational Union.

II. That all cases forwarded with a view to obtain the sanction of this association must be vested in Trustees, and sent to the Secretary, the Rev. Mr. Cracknell, of Weymouth, to be by him, or any other Member, laid before the next meeting after its being received.

III. That no Petitionary Case originating in Dorsetshire, shall have the support of this associa-

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tion, if not in their judgment entitled to unequivocal approbation : and that under such circumstances, the case shall be officially recommended to the patronage of the General Congregational Union.

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April 20, 1809. A new Meeting-house was opened at Dorrington, 6 miles from Shrewsbury. Ministers of various denominations have preached here for several years. Mr. Whitefoot of *Enfield*, who is a native of this village, has laudably exerted himself to establish gospel preaching there. The services of the day were interesting. Mr. Whitefoot and Mr. Rian prayed; Mr. Weaver (Indep.) of *Shrewsbury*, preached in the Morning from *Acts* x, 21; Mr. Palmer (Bapt.) of *Shrewsbury*, in the afternoon from *Isaiah* xxvii, 13; and Mr. McDonnal of *Drayton*, (late in the Countess's connection) from *Acts* viii, 8.

THEOLOGICAL SEMINARY, BRADFORD.

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Tuesday, April 25th, the Ministers and Gentlemen of the Wellington District held their half-yearly Meeting for the encouragement of Village preaching, at Bridgewater, Somersetshire. Mr. Smith of *Tiverton* begun the services of the day by reading the Scriptures and prayer; Mr. Tysö delivered a discourse in favour of Village preaching, from *Luke* xiv, 23, *And the Lord said unto the Servant, Go out into the highways,*

and hedges, and compel them to come in, that my house may be filled. In the afternoon Mr. Magor and Mr. Bannister prayed, and Mr. Toms preached on the gradual and irresistible spread of the Gospel, from *Ps.* lxxii, 16, 17. In the Evening Dr. Ryland preached on the Communion of saints, and the universality of Christian love, as distinguished from a sectarian spirit, from *Phil.* iv, 21. *Salute every Saint in Christ Jesus; The brethren which are with me greet you.*

It appeared by the Journals of the Brethren present, that in the course of the last year they had travelled, chiefly on foot, upwards of 4000 miles, preached about 400 sermons, *besides their stated labours*, and the whole expense incurred was about £10. The Lord has blessed their exertions with some instances of conversion, and in many places the prospects of usefulness are very encouraging.

The following day Mr. JAMES VINEY, late Student at the Baptist Academy, at Bradford, Yorkshire,* was ordained to the Pastoral Office over the Baptist Church at Bridgewater. Mr. Smith of *Bath*, introduced the Service by reading and prayer; Mr. Dawson delivered the introductory address, and asked the usual questions; Mr. Viney then read a very decided and explicit declaration of his religious Sentiments, conceived in a lovely spirit of liberality towards any that might differ from him, and given

* The Baptist Academy at Bradford, under the direction and support of a Society in the counties of York and Lancashire, called The Northern Education Society, was begun in 1805. The Rev. W. Steadman, the President and Tutor went to Bradford in Sept. that year. Mr. Viney was the first Student. The greatest number of Students that have been there together was 8. Several are expected to finish their studies by the next vacation. It is hoped the Lord will raise up other young men of sterling piety to supply their places. If we are to judge from the solid advantages which Mr. Viney has evidently derived from it, this Infant-Seminary is likely to prove extensively serviceable to the churches, and well deserves the attention and support of the religious public.

in terms very creditable to his own application, and to the Academy at Bradford. Mr. Cherry then offered up the Ordination Prayer, in the solemnity and feeling of which the congregation in general joined. Dr. Ryland delivered the charge, in his usual affectionate and discriminating manner, from 2 Cor. iv, 10, *We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* Mr. Porter addressed to the people some important and evangelical counsels from Phil. ii, 16. *Holding forth the word of life,* and Mr. Price concluded the exercise in Prayer.

In the Evening Mr. Page of Bristol delivered an experimental discourse on Justification by faith, from Phil. iii, 9. *That I may be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

The whole of these Services were well attended, and this Church and Pastor enjoy a very pleasing prospect of harmony and usefulness. *Peace be within their walls, and prosperity in all their habitations.*

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BIBLE SOCIETY.

The fifth Report of the Committee of the British and Foreign Bible Society, which met at the New London Tavern, the 3rd of May, is now before us. We wish it were in our power to convey a portion of the pleasure we have derived from its perusal to each of our readers. We believe there never was devised a plan for improving the moral and religious state of mankind, which could hold any comparison with this, in its tendency to accelerate the ap-

proach of that period for which all christians earnestly pray.

Besides immense numbers of english bibles and testaments distributed in England, Wales, Scotland, and Ireland, to the inhabitants of cottages, prisons, hospitals, and workhouses, and among the defenders of our country, the british army and navy, and sent to the East Indies, the coasts of the Mediterranean, Quebec, Halifax, Pr. Edward's Island, N. America, the West Indies, the Spanish main, Gibraltar, Madeira, the Cape, Stockholm, and almost every part of the globe, where there was an english eye to see them: this Society has assisted the Bible Society, in Berlin in completing a Bohemian bible, which is in a rapid course of circulation: and by 3 successive donations encouraged them to engage for 8000 Polish bibles, to be completed by midsummer, 1810. They have also aided a New Association at Stockholm, under the sanction of the King and privy council, with £300 for the purpose of printing a Swedish bible with standing types. At their recommendation the United Brethren have commenced a translation of the new testament into the Kalmuc language. They have also forwarded the object of a similar Society in Philadelphia, by a donation of £200, and a supply of the sacred scriptures in welsh, gaelic, french, and german. They have also published new testaments in spanish, portuguese, and italian; and others in dutch, danish, and modern greek, are now in the press. The former of these have been received with great avidity by the spanish prisoners and seamen. 500 italian new testaments have been consigned to a zealous correspondent for Malta, Sicily, and Italy. A number of bibles and testaments

have been safely conveyed to the german colonies on the Wolga, who received them with great joy. The types and paper sent to the missionaries at Karass have arrived, and are employed in printing the scriptures in the turkish language. There is also now preparing a set of stereotype plates of a french bible, for the use of a similar Society at Basle, who have furnished the Grison mountaineers with the new testament in their own dialect.

In our last number we recorded the formation of an auxiliary Bible Society at Reading, and by the present report it appears that similar establishments have been formed at Nottingham, at Birmingham, and at Greenock; and the Glasgow and Paisley Presbyteries have appointed collections to be made for the same objects.

The Committee observe that "The field for exertion is still ample, and they are persuaded that the Society will not consider it exhausted, while the inhabitants of any part of the Globe, who are able to read *the things that belong to their peace*, are in want of its assistance.

The Gospel of Salvation was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honoured Instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-labourers in the same cause, dispersed thro' various parts of the world, but it is still more gratifying, to possess the disposition to comply with them, and the means of in-

dulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting."

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The RELIGIOUS TRACT SOCIETY held their annual Meeting at the London Tavern, on Thursday the 11th of May; Lord Teignmouth in the chair.

Their Report states that the issue of Tracts from the Depository during the last year amounted to 1,153,000, making the total number of the first series 6,861,000. Of Hawker's Tracts in the same period, they have issued 396,000, making the total number of 1,600,000 since August, 1805: of which *half a million* have supplanted tracts of a very different tendency.

A vast number of the tracts (translated into appropriate languages) have been distributed among our prisoners of war, and others consigned to suitable agents at Malta, Messina, Stockholm, the Cape, Burnuda, Nova Scotia, Canada, &c.

There is now on sale at the Depository, a selection of Tracts in *French, Dutch, Spanish, Portuguese, Italian, Danish, German, Swedish, Gaelic, Welsh, and Manks*.

The Society's Tracts for Hawkers continue to be sold at the former prices notwithstanding other tracts have considerably advanced. The Committee therefore urge their friends to find out the persons who supply Hawkers, and induce them by moral considerations, as well as by the superior profit allowed on the Society's Tracts, to purchase and vend them.*

* They may be supplied with them by Mr. Burditt, at the Depository, No. 60, Paternoster row, or Messrs. Howard and Evans, No. 42, Long-lane, West Smithfield, at 10d. per quire, on sending for them under the denomination of "HAWKERS TRACTS."

Extract of a Letter from New York, dated Jan. 23, 1809.

"In these distant regions the Lord is pouring out his Spirit in the conversion of many precious souls. In a former letter I gave you some account of the revival in New York, the work I trust is going on, tho' not so rapidly as when I wrote before. We have to be thankful we have had many comfortable seasons since, and the word and ordinances of the Lord have been blessed to the conviction of many, and yet there is room.

Last year our pastor baptized 31, received by letter 7, dismissed 11, excluded 3, Deceased 2, total number of Members at present, 289. One of our sister churches in New York last year baptized 94, received 19, dismissed 9, excluded 8, Deceased 5, total number 528. We have two other baptist churches in New York; one baptized 20, total 86; the other baptized 5, total number 74.

About two months back a very pleasing and solemn circumstance occurred at our Church. A Scotch independent Minister, of considerable talents was on a visit in the city: being convinced of the Scriptural grounds of believer's baptism, he came forwards, like a bold champion, preached in our pulpit a most appropriate discourse, and leaving the pulpit was baptized in the presence of a very crowded audience, and the next morning went on his way to Philadelphia, with two other Ministers, truly rejoicing.

"The week before last Christmas, a similar event took place. Mr. Mac Clay, pastor of an independent church in New York, a man much beloved by his people, was also convinced he had been in an error in sprinkling infants and calling it baptism; he therefore

determined to do so no more, but take up his cross and follow his Master's steps. Our pastor baptized him in the river, by his own desire, before a large concourse of people, though it was excessively cold, and a heavy snow falling. But the love of Christ constraining him, he was baptized, and came up out of the water, praising God. The Lord's day following Christmas-day our pastor baptized 17 members of Mr. Mac Clay's church, and more are preparing to follow them. About the same time a Mr. Belfare, a Minister in the same connection, at Baltimore, and many members of his church, were baptized.

"In many parts of the country there is still a very great revival; many remarkable conversions, even of such as heretofore had never heard the gospel; many young persons, yea from the grey hairs of 80, to the child of 8 years old. Even among the poor Indians, the word of the Lord is quick and powerful, they rejoice in him, whom they for ages most ignorantly worshipped as the Great Spirit. We have a Missionary society established in New York among ourselves; and two missionaries, in our service, or rather the service of their divine Master; one travels more in the interior of our state, and gives us pleasing accounts of his labours being blessed. He sees many precious souls, even called to the knowledge of the truth, who are as sheep without a Shepherd, having none to feed them with the word of life. These dwell in the wilderness afar off, and when occasionally visited by Ministers, their hungry souls eat the word with exquisite sensibility; and when a Minister leaves them, the Macedonian cry, *Come over and help us* bespeaks the value they set upon the word of life.

Our other Missionary has been several years among the Tuscarora Indians, who are attached to him as to a Father, and great hopes are entertained that his labours will not be in vain in the Lord. Thus we see the declaration of John the Baptist fulfilling before our eyes. *He must increase.*

"Pleasing accounts have arrived from Nova-Scotia, Upper Canada, and various other parts. Verily, *the kingdom of heaven is like a little leaven, which a Woman hid in two measures of meal till the whole was leavened.* As yet the gospel is but a little leaven amid the great bulk of mankind; but as leaven will affect the whole lump, so the knowledge of Jesus Christ shall advance till the whole earth be filled with his glory."

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RANGOON.

Extracts of a letter from Mr. F. Carey to his brother William, dated Jan. 28, 1808.

Our house is a teak one, raised about ten feet from the ground, and almost new; but you may see through the roof in every direction. I know not what we shall do in the rains, for they continue full six months of the year. It is now as hot here as it is in Bengal during the months of May and June: what it will be in the course of two or three months I cannot tell. The nights are cool, but not such as to require a blanket; while in Bengal, at this time of the year, two are scarcely sufficient. The sun is excessively hot in the day-time, and we can scarcely go out without a hand-chatra.

This afternoon a messenger was sent to Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Ro-

gers, the Shaubundar, for my interpreter. As it is customary, I took off my shoes at the outward steps, and went into his inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

To the king belong thirty-two provinces, something like the United States of America, and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

There are very good teak houses, erected by government, for the accommodation of strangers, all over the country, in which you may live as long as you please, until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them,

and offer me any thing they have. If there be any thing I like to eat, they will join me: but it is quite otherwise in Bengal. This frank and open disposition, and their having no cast, certainly tend to the flourishing of the gospel when once it begins to spread.

I have preached once in English since my arrival, and am to preach again next sabbath. Go on, dear brother: live near to God, and he will be near to you. Let his glory in the salvation of sinners be your chief aim, and then it is no matter where we are, or in what part of the Lord's vineyard we are called to labour.

F. C.

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SERAMPORE.

We are happy to communicate to our Readers the following Extract of a Letter from Serampore, dated Dec. 17, 1808, as it contains the latest intelligence from our Brethren in India, and affords an encouraging view of their Affairs.

"I have seen the greater part of the pamphlets which have been published in England respecting Missions. We had weathered the same storm in India a few months fore. This business has given great publicity to the Mission in this country. Some of the first men in the service have purchased our periodical accounts. The eyes of all men seem to be upon us. Pray that God may give us grace to adorn our profession.

Our Missionary engagements are very extensive; so much so, that if they were to be increased much, our present supplies would not support them. The Rangoon Mission, as it respects the settling in that place, appears to be in a prosperous state; and if God sends his servants thither, we may reasonably expect that he will soon-

er or later, give his blessing. Brother Chater has been there by himself several months. He has purchased some ground and begun to build a house. Several Europeans have subscribed towards the building. Brother Moore has removed to Miniary, the place where our late friend Mr. Grant resided. It is about eighty miles from Goamalty where Brother Mardon is. Sister Moore intends opening a school. Should this plan succeed, it will be a mean of supporting that station.

Brother W. Carey Jun. is at Saddamah'l. He is very active, and meets with many who hear the word attentively. We have many native brethren in Jessore, but they are like sheep without a shepherd. Our Armenian brother Carapiet is about to settle there. He has bought a piece of ground, and prepared materials for building a Bungalow. Brother Robinson intends taking another journey to the borders of Bootan in about three weeks, and if possible, will fix his residence in the British territories, near that country. The church at Calcutta is in a flourishing state. Several have been added this year, and others are coming forward. The congregation is often so large that there is not room to accommodate them in the place we now use for worship. The new chapel is to be opened on the first day of January. There are two or three country born young men in the church at Calcutta, who promise to be of much service in the cause. Two of our best members, brethren Oakley and Warhurst, have been removed to glory.

Krishnoo resides at Calcutta: We have purchased a small house for him. He is very active, and much respected by most of the heathen who know him."

✠ The Shropshire Association have agreed to hold their yearly meeting at Shrewsbury, on Tuesday and Wednesday the 27th, and 28th of June next, when the Churches in the County are requested to send regular letters and messengers with an account of the number of members in each church.

The particular Baptist Church of Christ at Buckridge Bank, Worcestershire, return thanks to those churches and individuals by whose help they have purchased their Place of Worship, repaired it and vested it in regular Trustees.

The particular Baptist Churches of Christ meeting at Oswestry and at Wellington, in Shropshire, take this Method of returning thanks to those Churches and Friends who have kindly assisted them—and request that others to whom printed Letters have been sent—and who yet intend to assist them, will forward their donations as soon as convenient, as directed in the Printed Letters.

List of Lectures, &c. in and near London for June.

1. *Thurs. Ev.* Fetter Lane, Mr. Winter, *Meetings for Social Prayer recommended.*
4. *Lord's day* M. Camomile St. Mr. Brooksbank. Artillery St. Mr. Platt. *Ev.* Union St. Mr. --- Broad St. Mr. Brooksbank. Charity Sermon, Shakespear's Walk, Mr. Carter.
5. *Mon. Ev.* Missionary Prayer Meeting at Kensington.
6. *Tues. M.* Broad St. Mr. Goode, *On the communication of Christian Experience.*
Ev. Crown Court, Mr. Burder, *God glorified in the Conversion of Paul.*
7. *Wed. Ev.* Prayer Meeting for the Nation at Mr. Clayton's.
8. *Thurs. M.* Monthly Exer. (Indep.) at Mr. Ford's, Mr. Collyer to preach, *The Person and Deity of the Holy Spirit.*
Ev. Fetter Lane, Mr. Goode, *Stand fast in the faith.*
11. *Lord's day* M. Camomile St. Mr. Upton. Artillery St. Mr. Priestley. *Ev.* Union St. Mr. Upton. Broad St. Mr. Collyer. Charity Sermon, Shakespear's Walk, Mr. Nicol.
13. *Tues. M.* Broad St. Mr. Ford, *Divine Teaching and Guidance.*
Ev. Crown Court, Mr. Harper, *The Security for the holiness of the Saints.*
14. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Tho. Thomas's.
15. *Thurs. Ev.* Fetter Lane, Mr. Waugh. *The salvation of Man prospering under Messiah.*
16. *Frid. Ev.* Sermon to Young Persons at Rotherhithe, Mr. Humphreys, *David's Lamentation on the Death of Absalom.*
18. *Lord's day* M. Camomile St. Mr. Hutchings. Artillery Street Mr. Holmes.
Ev. Union St. Dr. Collyer. Broad St. Mr. Hutchings. Charity Sermon Shakespear's Walk, Mr. J. Clayton.
20. *Tues. Ev.* Crown Court, Mr. J. Hyatt, *The Compassion of Christ to weak believers.*
21. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. Humphrey's.
22. *Thurs. M.* Monthly Meeting (Bapt.) at Mr. Newman's, Mr. Bradley to preach, *The Letter to the Church of Ephesus.*
Ev. Fetter Lane, Dr. Rippon, *Paul's Shipwreck.*
25. *Lord's day* M. Camomile St. Mr. Waugh. Artillery St. Mr. Shens-ton.
Ev. Union St. Mr. Humphreys. Broad St. Mr. Newman. Charity Sermon, Shakespear's Walk, Mr. Winter.
27. *Tues. Ev.* Crown Court, Mr. Ivimey, *The Divine Influence essential to the performance of evangelical duties.*
28. *Wed. Ev.* Prayer Meeting for the Nation, at Mr. J. Clayton's.
29. *Thurs. Ev.* Fetter Lane, Mr. Townsend, *Samson's Riddle.*